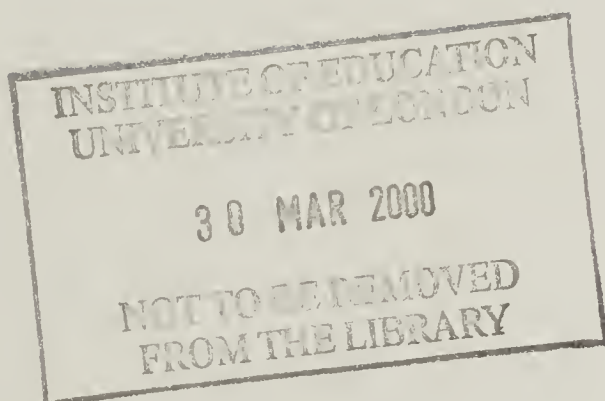


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# NEW ERA IN EDUCATION

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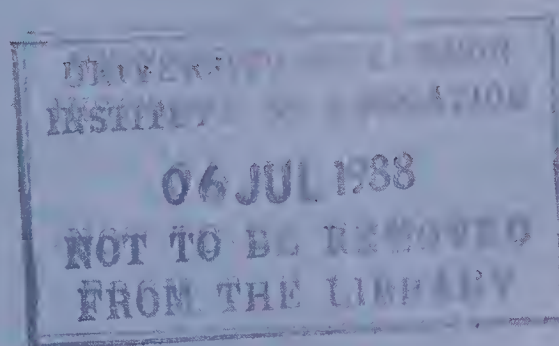
**Theme of this issue: Global Thinking, Local Action In Education**

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**This issue was edited by Michael Wright and co-edited by David Turner**  
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# A MESSAGE FROM THE CHAIRMAN OF WEF INTERNATIONAL

## NEW ERA IN EDUCATION

It is a great pleasure for me to be able to welcome the *New Era in Education*. This journal is the worthy successor to the New Era which has for long been the organ of the World Education Fellowship. Times inevitably change and with it so do the nature and form of publications, even if the underlying values which motivate the published contributions do not. The new journal will continue to reflect the WEF's concern for the education of the individual in a liberal sense as well as for educational aims which reflect the need for international understanding, peace and human rights. It will do this in



the context of a journal which, in its makeup, reflects the technology of the last decade of the 20th century, and whose editorial policy acknowledges that the social economic and political context in which we work may not be ideal. I am sure that *New Era in Education* will prove an interesting, stimulating and thought provoking journal, which will discuss contemporary issues in education enlightened by the humane philosophy which has always been the hallmark of the World Education Fellowship.

**Norman Graves**  
Chairman, WEF

## FORTHCOMING ISSUES

- Vol 69 No. 2: Educating for a Caring Community August 1988**
- Vol 69 No. 3: Quality and Control in Education December 1988**
- Vol 70 No. 1: Financing and Managing Education March 1989**
- Vol 70 No. 2: The Changing Curriculum July 1989**
- Vol 70 No. 3: Continuing and Lifelong Education December 1989**



## GLOBAL THINKING AND LOCAL ACTION IN EDUCATION

With this newly formatted issue of *New Era in Education* we take up a theme suggested by Professor Tomoichi Iwata on behalf of WEF's Japanese section at the WEF International Conference in Bombay last year, and on which he has written the leading article which follows. As Professor Iwata movingly relates, the Japanese people have paid a heavy price for their enforced insularity during nearly two and a half centuries of national isolation. The solution, he suggests, lies in cultivating a global awareness, coupled with local action, especially in the field of education. For it is only thus that suspicion, ignorance, and a narrowly self-centred materialism, which is by no means confined to Japan, can be overcome to the benefit of all humankind. The World Education Fellowship has long played a creative role in this respect, as Professor Iwata points out, not only in Japan, but also internationally through its Sections, and in collaboration with other organisations such as Unesco.

Turning from the nation to the individual, Professor John Stephenson rightly stresses the importance of cultivating, through appropriate forms of education, the necessary qualities which can equip each one of us for an effective role in the "global village" which modern communications have made of our world. The forms which this kind of globally effective education might take are exemplified in the kaleidoscope of local educational activities in many different cultures which Dr Rex Andrews was able to witness on his recent global tour, prompting him (and us) to reflect on the quintessential question: "*What is education for?*".

Taking up the historical perspective which Professor Iwata introduced in his leading article, Professor Hermann Röhrs reviews the emergence of the progressive education movement over the past 150 years, with special reference to the thought and action of John Dewey, and the role of the WEF in promoting this liberalising movement.

Dr Marion Brown, in her review of a recent United Nations initiative on the global problem of drug abuse, links with Professor Röhrs' theme of a liberal education as the basis of a fulfilling lifestyle, in pleading for effective action against

this growing menace to humankind.

In his article, which concludes this thematic series, Dr James Hemming both points to the heart of the matter, and also to the theme of our next issue and that of the next WEF International Conference in Adelaide. For it is only by educating for a caring community, both local and global, that we can ever hope to link global thinking and local (and individual) action into a harmonious whole.

International Section News from Rosemary Crommelin, and book reviews by Dr Rex Andrews and Professor Norman Graves, conclude this issue.

### New Developments

We are pleased to welcome Dr David Turner to the newly created post of Deputy Editor of this journal. David will be working closely with me on the next two issues this year, and has been of great help in co-editing this issue. We also welcome Diane Montgomery to the editorial team, as an Associate Editor (UK). Diane, who is chairman of WEF(GB), will be co-editing the December issue on "Quality and Control in Education". Also welcome on the editorial team is Pat Butler, who becomes Associate Editor (Production) in addition to his valued role as Business and Promotions Consultant. Pat has made the newly formatted issue of this journal possible through his tireless efforts over the past year, in conjunction with Lindsay Whittome and Martin Powell and their colleagues at the University of London. Together with Magdalen Meade, and Terence Ward, who joins us as production assistant, these expert helpers have given invaluable assistance in making this journal more presentable. Special thanks are also due to WEF Chairman, Norman Graves, whose good offices made this new venture possible.

### Congratulations

To Professor Dr Ernst Meyer and his team on the launch of the attractive new journal *Forum Pädagogik* on behalf of WEF (Germany). We wish him and his colleagues every success.

**Michael Wright**



*The author puts the case for greater understanding of the world we live in by drawing on the experience of the Japanese people in history, and of the role of the 'new education' in Japan within that historical context. He points to the crippling effects of national isolation during nearly three centuries of the Shogunate, the growth of internationalism and materialism after World War II, and the efforts of progressive educators in Japan for the past 60 years to promote the global thinking encapsulated in WEF (Japan)'s motto "The World is One, Education is One".*

## 1. National Isolation and Global Thinking

Japan was isolated from the rest of the world for more than 200 years, until 1853. In the 16th century some Japanese enclaves were founded in South east Asia - Thailand, Cambodia, Manila and some other places - and many Japanese went abroad with enthusiasm. They were interested in foreign countries and their people, and had a sort of 'Global Thinking'. If they had continued to cultivate these feelings, Japan would have become quite a different country. But unfortunately in 1636 the Japanese Government (Shogunate) decided to close the country and these settlers living abroad were deserted in South east Asia.

In the 17th century the Japanese showed a remarkable cultural strength and creativity, and left many great achievements in thought, literature, painting, drama, and so on. In his influential book, Watsuji said that if the Japanese had

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**Japan has become a rich country, but only from an economic point of view**

---

achieved their works with the outlook on the European culture, they would have left a magnificent culture which would overwhelm us even now. He went on to say that the only thing that the Japanese lacked in those days was the enquiring spirit to expand their view, and that when they came to be conscious of this spirit, it was crushed at that moment. 'National Isolation' diminished the adventurous spirit in our culture.

The author's conclusion was that, "Because of the one defect of 'National Isolation' Japan was shut out from the modern world for 250

years, a period long enough to span from Bacon and Descartes to the present, during which time the Puritans went over to the New Continent, developed small colonies, moved west, cultivating the wide continent, and finally reached the Pacific Coast; the 'Isolation' exerted a serious influence upon the national traits and culture in every nook and cranny; some influences were good and others were bad, and we could not easily decide whether the total effect was good or bad. However the bad influences could not be overcome in 80 years following the opening of the country to foreign intercourse. Moreover even the good influences seemed to have lost the vital creativity in the new age because of the remarkable peculiarity caused by our long isolation; we who lived in the present time were said to be obsessed with the balance sheet."

Japan awoke from the long dream of National Isolation in 1853, but the internationalism which began to appear after the Revolution in 1868 gradually disappeared and after 1886, when the modern educational system was established, Japanese educational policy turned to nationalism. In the 1920s the liberal education of the 'New Education' movement came into vogue, but the buds of liberalism did not grow, and militarism swept over the country.

## 2. After World War II

After the end of World War II the Japanese lived a very miserable life. They had little food to eat, no clothing to wear, and no houses to live in. They had to work hard only to eat. The result was that they made remarkable progress in economics. It was faster than they had expected. It was a miracle, but unhappily cultural and spiritual progress did not come with the economic progress. Japan has become a rich country, but only from the economic point of view.

The Japanese are living in the 'global village'. Many foreign materials are sold in the department stores, and because of the rise of the yen, many people have been to foreign countries as tourists, and the number has been increasing year by year. This seems to be good experience for international understanding. The proverb 'Seeing is believing' holds true for these travellers.



But while they seem to be very eager to buy foreign materials such as jewels, they are less interested in the cultural aspects of foreign countries.

Travelling only for 'sightseeing' should be revised, and mutual communication must be stressed. So 'seeing' should join hands with 'speaking', and this can be done by the improvement of the English lessons in schools. Japanese boys and girls begin to learn English in the junior secondary schools and continue to learn for six years. If they go on to college, they learn English for two or three years more. But still they cannot speak it well. Recently the Ministry of Education stressed the importance of 'speaking' in English lessons, but teacher training cannot catch up with this in a short time.

### 3. 'The World is One, Education is One'... motto of the WEF Japanese Section

The WEF Tokyo Conference was held in 1973, many Japanese teachers and scholars attended the Conference, and the Japanese Section had a membership of about 1000. Since that time many Japanese delegates have come to attend WEF's International Conferences. The Bombay Conference in 1974-75 was their first attempt to attend a WEF International Conference in a big group. During the Conference they were deeply impressed by the lecture on 'The Global Village', and on returning to Japan, they published a booklet 'Bombay - A Global Village'. It can be said that the Japanese delegates really understood what was meant by 'Global Thinking' at the Conference.

The WEF Japanese Section published the first number of *The New World of Education* on 20 November 1975. In the foreword of this number, Dr Eijiro Inatomi, who was nominated for President of the Japanese Section after Dr Obara's resignation, proposed the new direction of the activities of the Section: 'The World is One, Education is One'. Facing up to the reality of the world, which was torn asunder, he thought that if such a state would continue, human beings would soon cease to exist. He believed that the only way to rescue them from such a deplorable state would be to realise the motto: The World is One, Education is One.

Having studied Greek philosophy for a long time, he had been greatly influenced by the theory of 'harmony', especially that of Plato. According to Plato's 'Republic' the state and the individual are parallel in the constitution. If the state is perfectly good, it must be wise, brave, temperate, and just. The state consists of three classes:

Guardians must have the virtue of 'wisdom'; Auxiliaries that of 'courage', and 'temperance' lies in recognising the right of the governing body to the allegiance and obedience of the governed. It does not belong to one particular class, like wisdom and courage, but is diffused throughout the whole state in the form of harmony. And the fourth virtue is 'justice', which teaches everybody to attend to his own business without meddling in that of others. 'Conversely, the essence of political injustice lies in a meddling, restless spirit pervading the three classes, and leading each to meddle with the offices, tools, and duties, of the other two.' (*The Republic of Plato*, Macmillan, 1950)

'What is found in the state must also be found in the individual. We find in the individual man three principles, corresponding to the three classes of the state. We have at least two distinct elements in the soul - one rational, the other irrational. The third element may be called the spirited, or passionate, or irascible element. Thus we have the rational, the spirited, and the concupiscent element in the individual, corresponding to the Guardians, the Auxiliaries, and the Productive class in the state. Hence the individual is wise, by virtue of the wisdom of the rational element; courageous, by virtue of the courage of the spirited element; temperate, when the rational element governs with the full consent of the other two; and finally, just, when each of the three performs its own proper work, without meddling with that of others.' (*The Republic of Plato*)

Dr Inatomi pointed out that the universe was thought to be the 'macro-cosm', and the human being to be the 'micro-cosm'. 'Cosm' means harmony or legitimacy, and a legitimate thing should be a unified one. On this view he thought that if human beings wished to survive in this world, they should become a real being, and the world should unify these real human beings into one body.

'The aim of education', he went on to say, 'is to make a real man... and real education should be one in its aims, methods, and contents. Of course such a cry for reform in education is feeble, and may not upset the present deplorable state in a short time, but if we continue to cry earnestly, this cry will some day reach the ears of thoughtful people, and the buds of reform may grow somewhere. We would like to make our way persistently towards reform in education based on the motto, "The World is One, Education is One".'

The world should be in harmony just as the state in Plato's Republic, and education which is carried on in each state should aim at training harmo-



nious people... such as the 'individual' in the Republic. This motto seems to be an empty dream, but no one can deny the importance of this idea.

#### 4. Conclusion

We have considered three viewpoints: 'National Isolation' and its influences, 'Internationalism' after World War II, and the 'Motto' of the WEF Japanese Section 'The World is One, Education is One'. The first is a historic view, the second is the present state, and the third is the problem to be solved. We hope that the new education movement will come again and will challenge educators to experiment anew. This can be said to be an appointed task of the WEF.

The membership of the Section has become old. They miss the past golden age when 'New Education' was the slogan of the educational world. So there is a gap between the old and the young, and the young do not wish to join WEF educational activities. How to attract young people and how to create a new culture are the problems we are hoping to solve.

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Professor Iwata is a distinguished and long-serving member of WEF (Japan) who has played an important role in WEF both nationally and internationally. He retires this summer after an outstanding career in education.

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#### OBITUARY

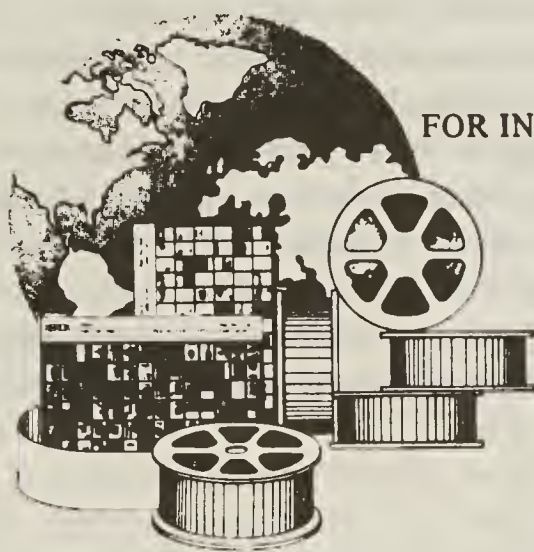
##### SEIICHI KATAYAMA

Members of WEF will be sad to learn of the death last November of Seiichi Katayama who was for a long period Director of the Japanese section of the Fellowship. His imposing figure, tall and lean, and his benign avuncular features, were a familiar sight at WEF conferences. Generous and hospitable, he had a great sense of humour and was excellent company.

In an article he wrote in 1976 for *Living Education* (an Australian WEF publication), he refers to the Japanese word 'ariga-tai' meaning 'that which is rarely found' and expressing gratitude for existence and for 'encounters with other people, enjoyment of life... and finally the rendezvous with destiny'. It seems an appropriate word to apply to Seiichi Katayama. The quality of his life was certainly exceptional, and deserving of the gratitude of those who had the good fortune to meet him.

Rex Andrews

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# INDIVIDUAL QUALITIES FOR GLOBAL EFFECTIVENESS

John Stephenson

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*The author considers three qualities to be the key to individual effectiveness and hence global effectiveness. These are: the ability to acquire knowledge and skills; the belief in one's own worth; and the capacity to make one's own judgements. These principles of learner directed learning, espoused by the WEF, provide guidance for all educators wishing to further the progress of education. They also, the author contends, give a programme for educational action which recognises that the future of the global community depends on developing the excellence of each and every member of it.*

## Introduction

The educational principles which guide the *New Era in Education* rest on an understanding of the essentially symbiotic relationship between individuals and the groups within which they develop. The quality of groups is dependent upon the quality of the individuals within them, including the ways in which they relate to each other. Unhealthy communities are those in which individual members are denied their individual development; unhealthy individuals are those who deny the individual development of others in the community. For education to 'Think globally and act locally', it must concentrate on the provision of learning communities in which individuals can fully develop. But what are the qualities most likely to be useful to the maximisation of human potential?

## Three key qualities for the individual

There are three main kinds of qualities we should aim to help individuals to develop if they are to become effective and supportive members of their communities. They are the ability to acquire knowledge and skills, the belief in their own worth, and the capacity to make their own judgements.

### 1. Ability to acquire knowledge and skills

An emphasis on the ACQUISITION of knowledge and skills implies a continuing facility for awareness of changing circumstances and issues and the ability to be responsive and active. The opposite, the mere POSSESSION of knowledge

and skills is passive and static, and renders the possessor dependent on the provider of knowledge and skills and less capable of helping the community to make progress in the solving of its problems and the development of its potential.

### 2. Belief in one's own worth

An emphasis on believing in one's own worth implies being at ease with one's self, aware of one's strengths and limitations, and acceptant of one's right to be. One would not have to assert one's worth, neither would one feel the need to be defensive or aggressive in order to hide or compensate for one's lack of worth. The opposite, the determination of an individual's sense of worth by others, implies being dependent upon the favours and even the manipulation of others, and a constant concern for pleasing those in positions of authority. At worst, dependence on others for one's feelings of worth implies that individuals seeking to increase their worth might do so by demanding respect or recognition from others or to seek and use power for self aggrandisement. Individuals who believe in their own worth are more likely to accept that others, with different outlooks and from different communities, can also believe in their own worth. Interactions can take place in a spirit of mutual respect rather than in one in which each participant needs and demands respect from the other.

### 3. The capacity to make one's own judgements

Individual commitment to activities or principles is dependent upon the individual willingly and wholly subscribing to the value of those activities or principles. The capacity to make one's own judgements about the value of proposed actions or propositions implies a highly developed facility for addressing moral and ethical dilemmas and an awareness of the human condition and its attendant ambiguities. It accepts that it is possible, even right, for individuals to make decisions concerning their own development and, with the other members, to make decisions concerning the development of the communities in which they participate. The opposite, others deciding the value of principles or activities, either on the basis of the exercising of their power or the application of dogma, makes indi-



viduals into cyphers or instruments, and a community into a forum for the domination of the whole by the judgements of the few.

These three qualities are interdependent. As one quality grows so do the others. Knowing, based on experience, that one can take responsibility for one's own learning, helps to develop one's belief in one's worth. Confidence in one's own judgements depends on one's ability to acquire knowledge relevant to the context in which judgement is required. A lack of feeling of worth will prevent one from trusting one's own judgements. If one cannot make judgements, how can one judge one's own worth?

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**Students who successfully take responsibility for their own learning will have proved to themselves and others that they can learn for themselves and can make decisions about what to learn.**

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Individuals who possess all three of these qualities will be capable of developing their own potential to the full. They will have the facility to be creative since the risk of failure, an inevitable feature of trying something new, will not threaten their own belief in themselves. Their freedom from the necessity to protect or project their own egos means they can concentrate on the concerns of others. They will see problems as opportunities for further learning and not barriers to action. They will appreciate the value, and not fear the consequences, of seeking help from others. Not being concerned to use interactions as a means of exercising power over others, they will see collaboration as of general benefit, to others and to themselves. They are unlikely to feel that gains by others are paid for by losses to themselves because they know, based on their own knowledge and judgements, that they have real worth themselves. Above all, they will know that by giving of their own talents and energies in support of others they are in no way diminishing their own store of talent and energy; they will rather be increasing their understanding of the human condition and improving their own learning and skills.

Communities consisting of individuals with these three qualities will indeed be healthy communities. Mastery of these qualities is not finite and quantifiable, something to be achieved and then left. Each quality is constantly being developed and exercised throughout life. The healthy community therefore values and fosters the continuing development of these qualities throughout the lives of all its members.

## **Education for promoting learning, esteem and a sense of value**

The above discussion of the individual qualities appropriate to the development of a healthy global community is, of course, inevitably idealistic. All discussions of educational aims are. But they provide principles which can guide educators at every stage of their activities. For each decision to be taken, whether it be the layout of the classroom, the structure of a lesson, the method to be used for assessment, the activities to be initiated, the style of the learning culture to be fostered, or the method of accreditation to be offered, the key question for the teacher to ask is "How can I do this in such a way as to further the development of learners' abilities to learn, to enhance their own feelings of self-esteem, and to increase their capacity to decide things for themselves?".

It is likely that the teacher who seeks to foster the above qualities will find the World Education Fellowship's Principles to be of particular help. Specifically, the Principles call for:

the setting up of

'mutually supportive (learning) environments where sharing purposes and problems generates friendliness, commitment, and cooperation',

learners to be allowed to

'take responsibility for the management of their own education in association with and support from others' and

provision to be made for

'methods of assessment (which) aim to describe achievement and promote self-esteem'.

Students who successfully take responsibility for their own learning will have proved to themselves and others that they can learn for themselves and can make decisions about what to learn; their feelings of self-worth will be based on real evidence from real experience.

## **Relevance to the wider world**

Today, powerful forces are pushing educators in directions contrary to the above. Governments and employers are making demands that education should be made relevant to the needs of the economy and are using their control over resource allocation and in some cases, for example the United Kingdom, introducing legislation to ensure that education responds to its will.



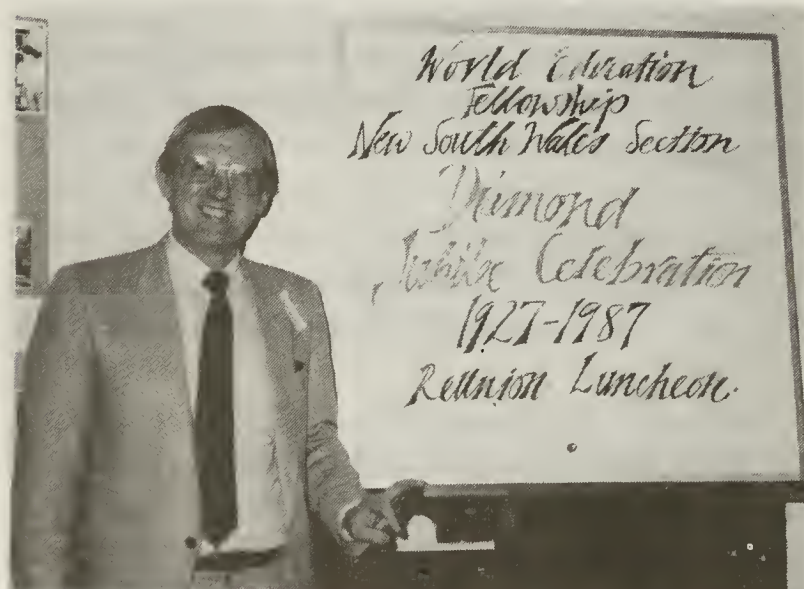
The problem is that governments and employers have very limited views of what 'relevance to the economy' actually means in practice. They see it in terms of reducing the overall levels of funding, introducing compulsory activities into the curriculum, demanding regular testing of performance, and pressing for the training or drilling of a narrow range of measurable and 'useful' skills. By pressing for these reforms, they are causing great anguish and stress for those teachers who see their function in terms of the development of the whole student. The very reforms governments are demanding are actually more likely to inhibit, or even reverse, the development of students' abilities to learn for themselves, the enhancement of self-esteem, and the exercising of individual judgement.

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**(This programme) recognises that the future of the global community is dependent on developing the excellence of each and every member of it.**

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There need be no conflict between the professionalism of the educators on the one hand and the demands of governments and employers on the other. The very best corporations are successful in their business precisely because they value their individual employees; they expect and welcome initiative and innovation; they promote cooperation at all levels; and they provide oppor-



***John Stephenson celebrates 60 years of WEF in Australia***

tunities, even in the largest of organisations, for individuals to exercise some responsibility for what they do. The trouble is that the very best corporations are not necessarily the ones making the largest noises about the kind of people they would like to have, nor are they the ones pressing governments to make changes. The very best corporations prepare their own staff in the quali-

ties which they value most. In reality, every employer, every community action team, every relief agency, and every government department would be the better at their functions if they consisted of people who had the ability to learn, who enjoyed high self-esteem, and who could take some responsibility for making decisions based on their own judgements.



***Learning by doing in India***

## Conclusion

The development of the above qualities of individual excellence, through learner initiative and responsibility within supportive and interactive learning environments, provides an agenda which could inspire many teachers, learners, parents, and employers. It offers a challenging alternative to the narrow and limiting recipes of constrained curricula and controls based on regular testing. It recognises that the future of the global community is dependent upon developing the excellence of each and every member of it.

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John Stephenson is Professor of Independent Study at North East London Polytechnic, a Vice President of WEF (GB), member of the Guiding Committee of the WEF, and a former Secretary of the WEF (GB).

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## EDUCATIONAL ACTION AROUND THE WORLD: REFLECTIONS ON A GLOBAL TOUR

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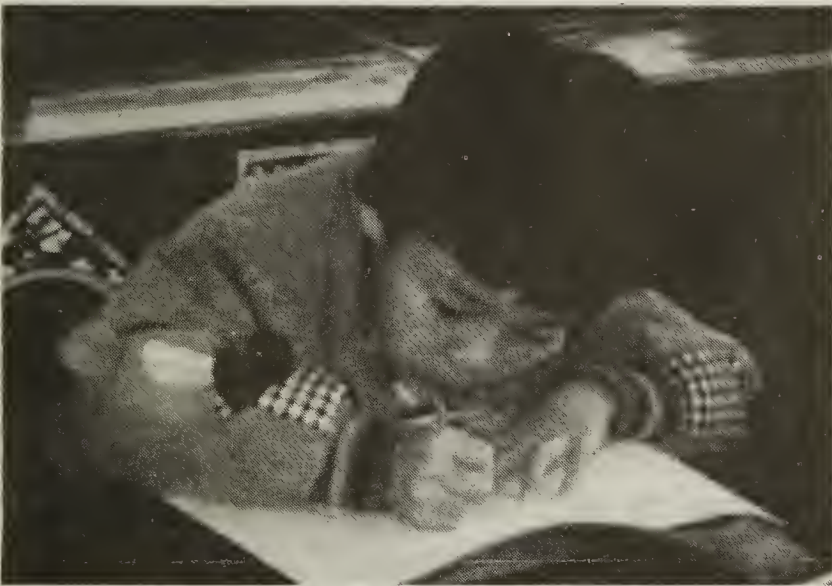
### Rex Andrews

*The author gives his lively impressions of educational practice in a variety of institutions in nine different countries and cultures around the world as experienced on a recent global tour. While cultures and societies were often very different, the educational problems they were grappling with had much in common, while their solution in the local context raised yet again the perennial question of what education is for, and posed many challenges to current educational theory and practice in Europe and the UK.*

### Introduction

The 1986 World Education Fellowship Conference in Bombay prompted me to embark on yet wider travel and to experience a number of educational encounters which may be of interest to others.

Having both recently taken early retirement, my wife and I decided to make the Conference the centrepiece of a round the world air journey renewing WEF and WCCI contacts and visiting schools and colleges as occasion presented. A



***Chinese girl on Sampan at Aberdeen Hong Kong***

sustained and rigorous period of inner-city supply teaching enabled us to assemble sufficient funds for the journey, provided we could manage on a slender budget. So from November 1986 until May 1987 we were making our way steadily eastwards around the globe until we arrived back home in London.

Our journey took us from India to Thailand, Singapore, Malaysia and Indonesia, then on to Hong Kong, China and Japan, until we finally made our way back via Canada and America. This article gives my impressions of our brief, but vivid, experiences. It makes no pretensions to be the analysis of a comparative educationist, but gives some insight into what is happening at a local level in education in nine different countries and cultures around the globe. It is also a tribute to the many devoted teachers we encountered, and the hospitality and good fellowship we enjoyed everywhere we went.

### India

Our longest stay - two and a half months - was in India where 7000 miles of rail travel enabled us to sample some of the rich variety and contrasts of Indian life from a spell of working with traditional farming methods on a Quaker-Hindu farm to visiting primary schools in Calcutta and central and western India and higher educational establishments in widely separated Indian states.

To begin with the youngest age group, the contrast between Mrs Walton's Nursery and Private School in Calcutta and a Children's Academy in another town (which shall be nameless) was remarkable. Despite their somewhat grim surroundings and prospects, the Calcutta children we saw displayed the vitality and resilience that we became accustomed to associate with young Indians. Crowded into their classrooms in a converted church hall they worked and played with energy and enthusiasm, enjoyed a degree of freedom in their artistic and written expression, sang with gusto, and were confidently welcoming to visitors and their questions. The Children's Academy, on the other hand, while better provided for in terms of resources and setting, was sadly repressive in its ethos. From four years upward the children were obliged to sit fifty to a class in serried ranks, working formally from blackboard and text books, standing to answer questions and rebuked for signs of nervousness or hesitation. Some good formal work was produced by the best children, but we saw no evidence of toys or materials for freer activities. It seemed that these middle class children were having a hard time of it compared with their



contemporaries in downtown Calcutta.

Our visit to Sadhana Primary and Secondary School in Bombay was a delightful experience. The formal arrangement of the middle school children's classrooms did not seem to inhibit a happy and informal relationship between staff and pupils, who welcomed us cheerfully into their lessons and conversed readily with us. Half the classes use English medium and the other half learn in the vernacular, so we were glad of an interpreter in some of the classrooms. A really moving experience was the Secondary School's religious assembly we took part in later. This was not so much because of the gracious presentation of flowers, garlands and sweetmeats to us as visitors (although we enjoyed that), but because of the attention and respect the young people showed to each other. As the participants each in turn offered the prayers of their distinctive religion - Buddhist, Hindu, Christian, Jain and so on - the packed assembly was clearly highly responsive and sensitive to the occasion. I wondered how responsive the secondary school children where I had been supply teaching in London would have been in a similar situation!

The New Era School, also in Bombay, was another institution where efforts are being made to create harmonious relationships and encourage cooperation and resourcefulness through progressive educational methods. In particular, the school encourages concern for the environment, responsible involvement in the community, and commitment to international understanding through participation in Unesco's Associated Schools Project. At another school in Bombay, the Ramakrishna Mission Marg, I was impressed by the work with children suffering various disabilities. In difficult, crowded and unpropitious circumstances, devoted teachers were inspiring their pupils to overcome their physical and mental disabilities. There was an atmosphere of lively bustle and creative activity commensurate with the children's extending powers.

While in Bombay I was privileged to give lectures in two institutions of higher education: Elphinstone College and St Teresa's College for Women. The first of these occasions was a British Council sponsored lecture for the English Department at Elphinstone College. The building was much like an average city polytechnic - not inspiring, but practical; but it was alive with students who gave every impression of purposeful activity. Certainly, the students I met in the English Department were lively and responsive and came up with plenty of challenging questions

and observations. At St Teresa's College the talk (on 'Literature and Human Values') was to a full assembly, and so the opportunity for discussion afterwards was more limited. Probably any Western lecturer, fresh from the hurly-burly of a modern European college, must be struck by the grace and charm of the atmosphere of an Indian all-women's college. Staff and students in elegant sarees glide gracefully about the building, greet each other and visitors with eloquent courtesy, and pass noiselessly into assembly rooms by a kind of miraculous osmosis. Fears that these attributes symbolise over-docile attitudes generally dissolve when individual students are engaged in challenging discussion!

The Women's Christian College in Madras was another institution where appearances could be deceiving. The gracious be-sareed young ladies, chatting demurely in pairs or groups around the charmingly laid-out campus, were in many cases studying engineering or computing, or involved in research projects on slum improvement, village hygiene and economy. At this nominally Christian college, with its lovely chapel at its centre - a simple, open, octagonal building of brickwork and marble - some 40% of the students are Christians, 60% being Moslems, Hindus, Sikhs and others. Thus openness and tolerance, rather than inward complacency and sectarianism, are encouraged.

In the South of India we encountered two institutions providing an interesting contrast - yet both in their different ways being centres of excellence. One was the College of Architecture and Sculpture in Mahabalipuram, the other the Center for Development Studies, Trivandrum. The first of these looked unashamedly backwards at tradition; the second resolutely forwards at the scope for future economic and architectural possibilities.

Against a constant 'tack...tack...tack' - the background sound of chisels on stone - we examined the meticulously executed work of sculpture students in Mahabalipuram. Indian gods and heroes were being fashioned in stone, metal, wood and stucco with scrupulous attention to accuracy of traditional detail. Notebooks captured the elegance of beautiful two-dimensional blackboard drawings by tutors. The products of final year students were to our eyes marvels of patience, skill and elegant craftsmanship. How much have we lost in the West by ignoring traditional skills in art and craftsmanship? How much have we gained by unguided freedom of expression? Such questions were forced upon us as we mentally compared this work with some of



the final exhibitions of 'fine art' students' work we had seen at home...

The Center for Development Studies in Trivandrum symbolises its aims in its construction. Using a good deal of 'open' brickwork, efficient and economical, it is built upon an extendable design. Around the excellent central library, wings have been, and can be, added as needed to meet the development of the Center. Its founder, Laurie Baker, is noted for his innovative architecture - having early on designed a practical and comfortable house for R.1000 (about £40) to help meet India's housing needs economically.

I would like to write much about the informal education to be acquired in Mahatma Gandhi's Ashram at Sevagram, Wardha, or in the nearby women's Ashram at Pauna, in both of which the prevailing spiritual life informs all the work, activity and considerable outreach achieved. But space forbids. Similarly, the educational work of Shankar, centring on the Children's Book Centre in New Delhi, deserves more space than I can give it here. The WEF Conference in Bombay was, of course, the culminating educational experience of our time in India, but that deserves an article to itself.



*There was an atmosphere of lively bustle and activity commensurate with the children's extending powers.*

### Thailand

Moving to Thailand, we sampled directly just two educational establishments, Chulalongkorn University in Bangkok, and a primary school within a Buddhist monastery, also in the capital. Having the good fortune to be invited to give a seminar on 'Education for Peace' in the Education Faculty of Chulalongkorn University, gave me the opportunity of visiting this very impressive modern campus. Originating at the turn of the century during the reign of King Chulalongkorn, initially to provide training in government administration, it attained the status of

Thailand's first university in 1917. It has now expanded to comprise Faculties of Engineering, Arts, Science, Architecture, Commerce and Accountancy, Political Science, Education, Medicine, Veterinary Science, Law, Dentistry and Pharmaceutical Science, as well as numerous institutions, including a Computer Science Centre. It accommodates over 15,000 students, from undergraduate to doctoral status. Its fine new lecture rooms, seminaries, refectories, libraries and bookshop would be the envy of many European campuses. The lively, purposeful discussion following the seminar was typical of that in any respectable institution of higher education, despite the fact that it was in English (the second language, at best, of most of the participants).

The primary school we visited, in one of Bangkok's many Buddhist monasteries, was somewhat to our surprise very much like many of our more enlightened primary schools at home in England. The children were mostly working individually, or in small groups, at their topics or routine work with the teacher circulating and giving help as needed. The walls were bright with charts, pictures and children's work; and the teachers and pupils were relaxed and friendly. What made the school different was the surrounding environment - beautiful, sumptuously-gilded statues and domes towered within yards of their classrooms, and saffron-clad monks walked cheerfully through their playground going about temple business. We felt that the serenity of this ethos must play a valuable part in the emotional and educational development of these children.

### Singapore

Regrettably we had no opportunity to visit schools or colleges in Singapore. I tried to track down the Scout Troop I had run during my National Service in 1950-51, but the changing aspect of modern Singapore complicated the search and time ran out on me. However, it was good to discover from the Singapore Scout Headquarters that Scouting is still thriving there and to find a message from the Chief Commissioner in the Scouting magazine 'Totem' stressing the importance of the United Nations International Year of Peace. I recalled that attending the Scout 'Jamboree de la Paix' in France in 1947 had been significant in the development of my own concern for international understanding.

### Malaysia

Crossing to the mainland of Malaysia provided an opportunity to meet a WCCI acquaintance in the University of Malaysia, Kuala Lumpur. Again we found ourselves in a fine modern



campus where we enjoyed a lively conversation about Malaysian politics, education and administration. A disturbing note was reference to a resurgence of fundamentalism among many young Malaysians, making for sectarian rigidity, intolerance and closed-mindedness where more liberal thought had prevailed. Despite this, it was good to see the general economic and institutional advance otherwise achieved since Malaysian Independence. The National Museum at Kuala Lumpur was well worth visiting for the insights it gave into Malaysian history, geography and culture.

### Indonesia

Arriving in Jakarta, Indonesia, we met WEF member Seto Mulyadi who arranged for us to visit, not a school but the Children's Palace set in the grounds of Taman Mini (an extensive open museum of Indonesian life and culture). The Children's Palace - built in the style of a Rhineland fairytale castle - was Seto Mulyadi's brainchild. Known to all Indonesian children as 'Kak' (Uncle) Seto, of children's television, Seto Mulyadi wanted to found a place for children to congregate for their amusement, to make music on a range of instruments provided, and to entertain each other. Hence, the Children's Palace, opened not long ago by the President of Indonesia.

It was in Bali that we came upon a little village primary school in Monkey Forest Road, Ubud. Again this could have been a primary school almost anywhere. Resources were not plentiful, but adequate. The atmosphere was lively and the children were working at their books and models with cheerful enthusiasm. The island of Bali is a kind of Hindu enclave within essentially Islamic Indonesia, and so it was interesting to see a number of models made by the children representing buildings of different religions. This was part of a project to encourage tolerance and respect for alternative forms of worship.

### China

Our stay in China - a three day organised tour to Guangzhou - was too brief to allow for school visits, but we were glad to discuss the effects of the Cultural Revolution (1966-1976) and its aftermath with our tour guide. He spoke of a period of anarchic disruption and dissolution eating into social and even family life. Students' questioning, usually a healthy sign, had run amok, becoming totally negative opposition to everything, creating violence and suffering in its wake. The apathy that this disintegration finally gave rise to

has since been replaced by a programme of 'Responsibility', encouraging people to work harder by the provision of incentives such as bonuses, piecework, and so on. Nothing is perfect, but our guide was generally happy about developments and optimistic for the future.

### Japan

Our stay in Japan was enriched by the kindness and hospitality of several WEF members, notably Professor Iwata, Hiroko Fukuda, Masa Nakamada and the late Seiichi Katayama. They (and others) clearly demonstrated the meaning of the word 'Fellowship' in the title of our organisation. Schools we visited in Japan included a Junior High School in Hiroshima, Friends School for Girls in Tokyo and a Tokyo kindergarten. Apart from the energy, commitment and courtesy of the young people we met, we were struck by the quality and condition of their facilities. The cleanliness and tidiness of the school buildings and environment evidently stems from the fact that the pupils themselves are responsible for it: sweeping, cleaning, dusting, etcetera by rota. They are surprised to learn that European schools employ paid cleaners for this! The difference in the results makes me wonder why too...



*Middle school pupils in Bombay*

One thing that caught our attention in the kindergarten we visited was the rows of brightly coloured safety headgear for earthquakes; each class had its own colour gear so that teachers could assemble and count their classes easily in an emergency. Another thing that interested us was the children's reading books. The hiragana script that looks so difficult to Westerners is apparently (because of its consistency) much easier, and quicker, to decipher than the reading texts in English and American schools.

Among higher education institutions in Tokyo we visited the United National University and



Keio University, both symbolic foundations. Keio was founded by Fukusawa Yukichi, one of the key figures in the opening of Japan to the Western world in the second half of the last century. The United Nations University, reflecting Japanese commitment to the goals of the UN,

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### **How much we have lost in the West by ignoring traditional skills in art and craftsmanship**

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now brings together at its Council meetings members from twenty-four countries in Africa, Asia, Europe, the Middle East and North and South America. It is a truly global enterprise enabling scientists and scholars to collaborate across national and cultural boundaries researching into issues which concern us all.

The traveller to Japan may like to know of two places to stay which are relatively inexpensive and aim to promote peace and international understanding: one is Tokyo Friends Center (a Quaker home-from-home) in the Mita area of Tokyo; the other is the World Friendship Center in Hiroshima, currently run by two kindly American wardens. Here one can sometimes meet members of HIP (Hiroshima Interpreters for Peace), a group mostly of students fired with the symbolic significance of Hiroshima, and keen ambassadors for peace and cross-cultural understanding.

#### **North America**

In North America, the last phase of our journey,

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### **We were forced to ask ourselves yet again: "What is education for?"**

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we visited by chance two contrasting schools: a modern community school in Winnipeg and a delightful, if archaically anachronistic, Amish school in Pennsylvania. The Bernie Wolfe Community School in Winnipeg, Canada, caters for both primary (elementary) and secondary education (up to 'junior high', grade 9 level). Along with its community involvement it has a special concern for children with disabilities, including physical handicaps, blindness, behaviour problems and so on. An exceptional example of successful multi-level open plan design, spacious and carpeted throughout, the building itself contributes to the prevalent atmosphere of calm, business-like activity. The students we met were confident and friendly, responsive to the care and commitment of the staff. They followed a wide, well-balanced curriculum and enjoyed a number of extramural clubs and facilities. School resources, in addition to facilities for physical,

music and art education, included an excellent library, film projection and colour television equipment and computers.

It was strange after this to go back, as it seemed, two or three centuries when we visited the Amish elementary school in Pennsylvania. A lifestyle that manages without television, electricity, telephones, motor vehicles, rubber tyres and even zip fasteners, makes different demands on its adherents. Religious education is naturally central to the Amish way of life, then practical skills, natural and domestic science, computing skills, general resourcefulness, and the imaginative capacity to create one's own entertainment when farming and household chores are done. The children we saw showed no signs of deprivation. They were happy enough in their one-room, timber built school under the informal tutorship of their young teacher. The impression we got was of successful amateurism. We felt that these confident and lively youngsters were being prepared for a happier life than many of the inner city, or even more favoured, children we'd encountered at home surrounded by technological sophistication. They will, I believe, have further compulsory public (state) education before they settle finally into the full rhythm of Amish life.

### **Conclusion**

Perhaps this last visit was a good one to end on. As we queued up to board the technological miracle of a jumbo jet to take us home to the traffic jams of our polluted metropolis, we were forced to ask ourselves yet again: '*What is education for?*' I hope this article stimulates those educators who read it to keep asking that same question. What is reassuring about our global impressions of education is that so many devoted teachers are giving a practical answer in their local activities to this perennial query.

### **Acknowledgements and thanks**

I should like to thank all those members of WEF and WCCI, and other friends around the world, who made our tour so enjoyable and stimulating through their kindness and hospitality.

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# THE EMERGENCE OF THE PROGRESSIVE EDUCATION MOVEMENT (1855–1955)

Hermann Röhrs

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*This article traces the origins and development of the progressive education movement over the past 150 years. It traces how thinkers such as Rousseau, Pestalozzi and Herbart laid the foundations for the later thought and activity of John Dewey, whose immense influence in the United States and internationally is meticulously chronicled. Special reference is made to the work of the WEF (formerly New Education Fellowship) in furthering this pioneer movement. The link between educational thought and action is repeatedly stressed and documented.*

## 1. The Progressive Education Movement

In spite of the situation which existed during colonial times, the degree of agreement between the American School and the developments in Europe regarding fundamental educational questions towards the end of the 19th and during the first half of the 20th centuries is amazing. This is manifest by the largely concurrent criticism of the Old School and in the goals of the New Education. The reasons are to be found in the similar structure of the educational background. It can be explained by the strong influence of Rousseau, Pestalozzi, Froebel and Herbart both in Europe and the USA. Rousseauism and Pestalozzianism have been dominating forces in US education ever since the middle of the last century and even Dewey considers them among the initiators of his own pedagogic ideas. Froebel exerted decisive influence on the developments in the field of education for small children in general and on the development of the kindergarten in particular.

The first kindergarten was founded in Watertown, Wisconsin in 1855 by Mrs Schurz, the wife of Carl Schurz, who had emigrated to the USA in 1852. In the years that followed, kindergartens were also started in many other communities inhabited mainly by German immigrants. Apart from this, the kindergarten as part of the public school system was established in St Louis in 1873 under William T. Harris who, as a United States Commissioner of Education, was later to have such a strong influence on the development of the school. Another impulse came from Colonel Francis W. Parker who tried to apply Froebel's

ideas on the reform of elementary education. This development was also helped by the school in Chicago which was named after him, and which devoted itself in great part to the cause of Progressive Education.

Herbart's ideas were made popular by Charles de Garmo and the brothers Charles and Frank McMurry, all of whom had attended the University of Jena, Germany. Around 1890 the National Herbart Society for the Scientific Study of Education was founded and contributed considerably to the application of Herbart's ideas in the fields of developmental psychology, curriculum planning and school theory<sup>1</sup>. James Earl Russel, later initiator and organiser of the Colombia University Teachers College had also studied under Wilhelm Rein at Jena.

With Rousseau and Pestalozzi, and Herbart's contrasting ideas as a basis, an approach to education emerged which was on the one hand understandingly inquisitive and on the other more formal and influenced by elementary psychol-

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**In contrast to this 'pure learning' school, Progressive Education attempts to make the school into an environment adjusted to the school's development.**

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ogy. Under Herbart's strong influence this duality showed itself at the end of the last century in a view of the school which had, according to the principles of formal logic and psychology, purely and simply made learning its central content. This development met with sharp criticism on the basis of Rousseau's, Pestalozzi's and Froebel's more complex ideas. The rhetoric of this criticism is equally complacent in Europe and the USA. It is, after all, aimed at a school which, in spite of the many changes which have taken place in the theory of pedagogics and psychology, has remained a place of formal discipline and mental exercise, unchanged and untouched by all types of pedagogic reflection.

In contrast to this pure 'learning' school, Progressive Education attempts to make the school into an environment adjusted to the child's development. It is thought that this development is best started when learning begins with childish questioning and experimentation or when, at least, the



child's out-of-school experiences are taken into account. 'Learning by doing' and 'training in thought through expression, and training in expression through thought' are mere phrases representing this new basic attitude and at the same time make clear how easy it would be for them to stiffen to a formalised extreme position should the basic ideas behind them fail to be noticed or even be forgotten. This sphere of ideas is, in fact, both rich and complex for it cannot be tied to one particular position but encompasses the whole line of development starting with Rousseau, going on to include the developmental psychology of G. Stanley Hall and William James and finally the progressivists Parker, Dewey and Kilpatrick.

The Fairhope School which was founded by Marietta Johnson serves as an example of the first New Schools. With the participation of the whole community, the Fairhope School in Alabama was established and was named School of Organic Education. Originally influenced by the ideas of Rousseau, Johnson tried to guarantee the children free development according to their own individual capabilities.

Dewey himself agreed with this approach when he visited Fairhope.<sup>2</sup> He describes the school in a chapter of his book *Schools of Tomorrow* and hails it as a pioneer institution for New Education.

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**It seemed to me that this child had discovered an activity more satisfying to him than anything I had ever seen offered to children**

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Dewey places a lot of emphasis on this connection to Rousseau. He describes the school's organic approach as follows: "She calls her methods of education 'organic' because they follow the natural growth of the pupil. The school aims to provide for the child the occupations and activities necessary at each stage of development for his unfolding at that stage."<sup>3</sup>

The missionary tendency exhibited by Progressive Education was already evident in the case of Marietta Johnson. It was mainly she who convinced Stanwood Cobb of the necessity of forming a national association as a forum for discussion designed to serve the cause of the New School. On the eve of the founding of the Progressive Education Association she was also among those who spoke in favour of Progressive Education.<sup>4</sup>

Caroline Pratt and Margaret Naumburg should also be mentioned in this context.<sup>5</sup> From an international point of view too they belong to the most meritorious personalities in the field of education

who, in spite of the up-to-dateness of their ideas, remain largely forgotten in their own country. Born in 1867 in Fayetteville, New York, Caroline Pratt attended Columbia University Teachers College. A short period of teaching in Philadelphia strengthened her critical view regarding conventional teaching methods in the form of classes. She then went to Sweden for a year where she studied the Sloyd system as a model for more relaxed teaching practices. Her observations of children playing with blocks during her studies at Teachers College had already given her a decisive impulse.

True to her belief that reform has to begin as early as possible, she founded her Play School in New York. Play is for her man's most primitive activity and must form the basis of all development. Play, as the child's spontaneous and ingenuous confrontation with his world, is also the organic way of learning: that is, as far as one can differentiate at all between playing and learning. Caroline Pratt expressed these thoughts and described her experiences with children at play in several books, of which *Before Books* (New York, 1926) and *I Learn from Children* met with considerable acclaim. Like Margaret Naumburg she applied the principle of free creativity to her kindergarten. Along with impromptu play, drawing and modelling with different materials came to play an important part in her curriculum. Similar to the 'Spielgaben' of Fröbel, with whom she does not seem to have been very well acquainted, she lets children play with wooden blocks in order to arouse their imagination. Caroline Pratt describes independently and in like form that which was later to become known as the Montessori Phenomenon. Her description of a boy's activity is as follows,

"...it seemed to me that this child had discovered an activity more satisfying to him than anything I had ever seen offered to children... I thought that this was one little boy's way of learning about the world he lived in..."<sup>6</sup>

Play is, however, always object-related and serves to clarify the contents of the child's world. This includes the practice of communicative manners by means of the everyday play activities in the Play School. This position is supplemented by Dewey's motto, learning by enquiry.

Together with other approaches in Progressive Education during the first two decades of this century, Margaret Naumburg was also concerned with setting free the child's creativity: with creative self-expression. She studied at Columbia University - primarily under Dewey - and graduated in 1910. Before going into teaching practice



herself, she travelled to Rome where she studied the casa dei bambini and Montessori's teaching aids. In 1915 she founded her Children's school which was later called the Walden School. This school's focus was on self-active education which allowed the children a lot of scope for individual confrontation. Artistic activities such as painting and acting were given more importance in the Children's School than in Caroline Pratt's school. It was intended to help the child attain a deeper understanding of himself and the world around him through clearer possibilities of expression.

Her aim was the organisation of inner life in dealing with the world and achieving improved self-expression related to experience. This strongly individualistic approach had come into conflict with Dewey's sociophilosophical stand-

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**"I believe every teacher should realise the dignity of his calling"**

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point. Margaret Naumburg carries on this argument in her book *The Child and the World* (1928) by accusing Dewey of lowering the general standard of education to suit the masses.<sup>7</sup> This was the first serious conflict to flare up among the pioneers of Progressive Education. Dewey's retort came in the form of the article "How much Freedom in New Schools". He explains the concept of freedom as something which can only be realised in a group in which each one guarantees the others' freedom: freedom has therefore, at least in the context of education, social foundations. The article also attacks an anarchistic individualism which Dewey considers a threat to the New School.<sup>8</sup>

Progressive Education does, of course, go back further than the association which gave itself that name and went on to support all efforts made to modernise education and the school.

With the help of its journal and large number of meetings, however, the Progressive Education Association (PEA) became a reservoir of persons with similar aspirations. When Stanwood Cobb and a group of like-minded people founded the association on 4 April 1919, the name had, on account of its history, been ambiguous since 1890. It is above all remarkable that the possible reaction of the public played such an important role in the choosing of the association's name. The long-intended name, 'Association for the Advancement of Experimental Schools', was dropped for fear that the goals of an experimental school could be misunderstood by the public. Cobb commented, "mothers don't want their

children to be guinea pigs".<sup>9</sup>

However, one can hardly claim that the final name, the Progressive Education, was merely a compromise solution. The name left the association open on all sides to all types of new ideas, but was also perfectly suited to the wishes of the pioneers in this field. It was, therefore, important to limit the definition in such a way as to assure a basis of communication for the association. With this aim in mind, seven principles were formulated and set forth as follows:

- I Freedom to Develop Naturally
- II Interest, the Motive of all Work
- III The Teacher is a Guide, not a Taskmaster
- IV Scientific Study of Pupil Development
- V Greater Attention to all that Affects the Child's Physical Development

VI Cooperation between School and Home to Meet the Needs of Child Life

VII The Progressive School, a Leader in Educational Movement

These principles still leave the definition open. The fact that the experimental character of all progressive work is not even touched upon here shows how gingerly these first attempts at clarifying the term were made.

The relationship between the Progressive Education Association (PEA) and the New Education Fellowship (NEF) is revealing. While a great reserve on the part of the PEA was seen during the twenties, the 1930s witnessed the beginning of a cooperation. Harold Rugg, who had in the meantime become one of the spokesmen of the PEA attended the International Conference of the NEF in Nice in 1931 and after returning to the USA recommended that the PEA should join the NEF as its American section. Due to the persistent efforts of Harold Rugg and W. Carson Ryan, this recommendation became a resolution on 1 October 1932.<sup>10</sup>

From this point on personal and scientific cooperation existed between the PEA and the NEF. The attitude of the associations' leading members offers generous proof of this. Not only Rugg but also Dewey spoke at several international congresses on the NEF. Washburne, who focused a considerable share of his efforts on the PEA and the NEF should also be mentioned in this context. He writes, "The two organisations in which I took major responsibility were the Progressive Education Association (president 1937-41) and the New Education Fellowship (international president about 1948-56). After the demise of the Progressive Education Association in the early 1950s, I organised and headed the United States section of the New Education Fellowship"<sup>11</sup>



It was through the NEF that the first sound pedagogic links between the USA and Europe were formed. The NEF as an international institution was developing into a cosmopolitan forum which it was impossible to ignore during this time without losing touch with the international discussion. Nearly all the European reformed schools with a name belonged to the NEF and sought to elucidate their efforts largely through the federation and its publication *The New Era*. For establishing contact with European schools the NEF was the perfect intermediary. Washburne writes as follows, "We began in 1922-23, with a four month leave from Winnetka, studying experimental schools. This was reported in 'New Schools in the Old World'. It was on that trip that I first learned of the New Educational Fellowship (now called the World Education Fellowship), for it was that organisation which gave me my leads as to what schools and educators I was to visit in Europe".<sup>12</sup>

While the 1930s had made the PEA, in spite of its scanty membership, into a central educational institution in the eyes of the general public, it began to be called into question during the 1940s due to the deteriorated social conditions. In 1944 the PEA changed its name to American Education Fellowship in response to increasing criticism. When the futility of this name change became evident, the association returned to the old name of Progressive Education Association. This did not, however, help it to achieve its previous popularity. The association began with 86 members in the 1920s. The membership climbed slowly to 491; and in 1930 the highest point was reached with 7400 members. H.Gordon Hullfish, as the last president of the PEA, dissolved the association in 1955.

A comparison between the women responsible for founding the first new schools, on the one hand, and the Gary, Dalton and Winnetka systems, on the other, serves to illustrate the broad scope of basic ideas within the Progressive Education movement. What they all have in common is the willingness to listen to and pedagogically respond to the demands of the community. Their fundamentally experimental nature is another commonly shared characteristic, although it only really became evident during the latter stage of development of the Winnetka School in the 1920s. From this point on the attempt to make pedagogic theory become reality by means of scientifically oriented teaching practices was to be a main feature of the Progressive Education movement. Although the movement's origins are older and more complex, John Dewey is from

now on considered more and more the father figure of the movement; ever since the 1950s criticism of Dewey has at the same time been criticism of Progressive Education, and vice versa.

In view of the widespread discussion of Progressive Education, simplifying interpretations ought actually to be excluded. In recording these viewpoints, one must not forget that Progressive Education is neither identical with John Dewey nor with the PEA. Dewey himself always rejected all attempts to prove this identity and named Colonel Francis W. Parker as their perpetrator. One may add here that Dewey's basic pedagogic opinion that the child should be freed from the task of pure learning, in order to bring about a process of lively interaction between child and object, had already been expressed by W.T. Harris, G. Stanley Hall, William James, Edward L. Thorndike, and others.

It is also just as certain that Progressive Education in the differentiated form that it took would not have been possible without the ideas of Locke, Rousseau and Pestalozzi. On the other hand though, the really critical questions such as the relationship between freedom, obedience and discipline had already been so well clarified in the discussion between Pestalozzi and Rousseau that it is astounding how often they were misunderstood due to the avoidance of the historically relatively certain answers. One of Pestalozzi's answers: "Freedom and wisdom together", which means that the growing child is in the custody of knowledgeable adults and can therefore only realise as much freedom as it can justify in the eyes of the grown-ups, reveals a clear structure which gives food for thought.

On the other hand, the formula which seeks to play the child centred school and the subject centred school off against one another hardly gets to the root of the question at all. The Progressive Education movement has, during its long history, rediscovered the child's individuality and autonomy and made itself the champion of its cause. The subject oriented approach is not removed from education but placed in a pedagogically and psychologically based relationship to the child. Objectivity, in its legal context, is neither left to the mercy of the child, nor is the child left to himself. The picture, often laughed at in the 1930s of a classroom full of bored children who have been left to their own resources, asking, "Teacher, do we have to do what we want to do today?" is a caricature of an educational situation with its own laws which should not be disobeyed without punishment.



Similarly, the overly individualistic interpretation of Progressive Education is marked by that type of legitimacy which has the individual and society as its poles of reference. In that respect Edward H. Reisner is right when he writes,

“Progressive Education is a gospel of social reform. It is actively enlisted against the old bad ways of war, religious bigotry, racial oppression, and economic exploitation. It is committed to finding more secure and cooperative ways of living together for the nations of the world, even though this involves the reconstruction and redirection of such a sensitive concept as that of patriotism.”<sup>13</sup>

Educationists have never given a direct answer to the question why Progressive Education was nevertheless susceptible in times of political and economic crisis. In the meantime though, Arthur S. Link's study “What happened to the Progressive Movement in the 1920s” has offered some plausible clues which help explain the later development of the association. Link sees the motley nature of the movement, and the absence of firm far-reaching goals as one of the most important factors here. “The first of these was the elementary fact that the progressive movement never really existed as a recognisable organisation with common goals and a political machinery geared to achieve them.”<sup>14</sup>

Another reason was that nearly the whole movement was primarily oriented towards the middle class.<sup>15</sup> As far as Progressive Education was concerned, this was true not only of the movement's thinkers but also of the children's origins. Apart from a few significant exceptions, social problems and the problems of handicapped children were only of minor importance.

The third factor named is a kind of self-deception that a fundamental common goal had been set which has proved to be more an altruistic general principle than a concrete plan of action with practice-oriented areas of concentration.<sup>16</sup>

The lack of agreement within the movement on matters of general educational interest and its shaky social foundations made Progressive Education a target for criticism in times of crisis. What works for middle class children under relatively good institutional conditions, but falters under uncertain economic and political conditions, must, of course, seem inadequate as a teaching method for the general public.

## 2. The Creed of “New Education”

When H. Dewey published his trailblazing work *My Pedagogic Creed* in 1897 at the age of 38, he rang in a new era in education. Even if

neither Dewey, nor for that matter any of his associates, Kilpatrick, Counts, Bode, Rugg, can be proved identical to the Progressive Education movement, Dewey was nevertheless, more than anyone else, its centripetal force.<sup>17</sup>

The central theme of this creed is: “Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends. I believe that education, therefore, is a process of living and not a preparation for future living”.<sup>18</sup> Dewey concludes this assessment as follows, “I believe that every teacher should realise the dignity of his calling; that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth. I believe that in this way the teacher

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**Dewey tracks the teacher's functions back to the school's most important aim: to convey impulses to make experiences possible ‘to start off personal growth’.**

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always is the prophet of the true God and the usherer in of the true kingdom of God”.<sup>19</sup> Dewey's view of the social function of education and of the teacher is not so far removed from that of Count's as expressed in his book *Call to the Teachers of the Nation* <sup>20</sup> although he may not share his by far more radical political opinions.

Thus the strong social trend and commitment of the Progressive Education movement as interpreted by Dewey is evident right from the beginning: “Education is the fundamental method of social reform and progress”.<sup>21</sup>

The supposed child-centredness was never intended as removal and isolation from the group but as an attempt to do justice to the child's autonomy. The fact that at the beginning - especially in the case of Caroline Pratt and Marietta Johnson - the emphasis was placed on the child, in order to let the child develop his individuality and this in accordance with his own particular situation in life was, in fact, a welcome change from and an answer to teaching methods which had long neglected this basic need.

Dewey later had reservations about trying to change society through education. He was to concern himself his whole lifetime with the question “Can education share in social reconstruction?”. The question which was later brought forward by Counts in a short paper “Dare the schools build a new social order” seems like an antithesis of Dewey's standpoint.



Counts warns of the danger of the school devoting itself only to questions of social necessity without taking a responsible and constant interest in its formation. In the search for suitable teachers he refers to the progressive educationalists in a way which is worth recording in spite of the many critical reservations which are also expressed: "...there is one movement above the educational horizon, which would seem to show promise of genuine and creative leadership. I refer to the Progressive Education movement. Surely in this union of two of the great faiths of the American people, the faith in progress and the faith in education, we have reason to hope for light and guidance. Here is a movement which would seem to be completely devoted to the promotion of social welfare through education."<sup>22</sup>

The introduction of social studies into the curriculum was a direct result of the work of progressive educationalists. When the National Council of Social Sciences was founded in 1922, Harold Rugg had, of course, been one of the initiators.<sup>23</sup> The schoolbooks which had been developed with his encouragement show obvious connections with the principles of Dewey and Progressive Education: introducing the child to historical and social reality in a lively and questioning manner while overcoming the 'subject' aspects of history, geography and politics by means of an interdisciplinary approach.

The actual founding document of Progressive Education was written by John Dewey in his book *Schools of Tomorrow*. The description of the New Schools, like the Fairhope School in Alabama, the Francis Parker School in Chicago, the Gary Schools in Gary, the School of J.L. Meriam in Columbia (Missouri), Caroline Pratt's Play School in New York, the Montessori method, Mr Valentine's School in Indianapolis, etc, which form the focal point of the book, have supplied the movement with lasting guidelines. After all, Progressive Education has always sought to express itself by means of practical models and to increase its own self-understanding through the interpretation thereof. This interaction between theory and practice came to be a crucial factor in Progressive Education and was at the same time a developmental basis for pedagogic instrumentalism and pragmatism. Dewey's description in *Schools of Tomorrow* offers eloquent proof of the discussion which was taking place between theory and practice.

It would be unfair to read either an overemphasis of individualisation into this book or to see authority, discipline and task-setting as the solution which it offers: this is the form that the

criticism of Dewey took in the 1950s. It is true that Dewey shuts out a one-sided interpretation of discipline as well as that sector of the bookish school which seeks to bring about world understanding through textbooks alone. One-sided statements cannot, of course, be completely avoided in a time of upheaval which also seeks its self-image in the form of a comparison with that which it does not aim to achieve. However, this book offers an admirable justification of New Education which is exceptionally thoughtful and always on the look-out for new philosophical arguments in its favour. In fact, his discussion of the concept of freedom in the educational context is one of the best. Had more attention been paid to discourses of this type, many of the accusations later brought against the Progressive Education movement and its main advocate could have been avoided.

Any deviation from this course which took place should not be blamed on Dewey but on a few less enthusiastic epigoni whom one finds in any movement. The story about the lacking or unsatisfactory social foundation is also a half truth. Nobody has done more to promote educational work in the community, accompanied by the constant interaction in the acknowledgement of the tasks involved than John Dewey. His realistic conception is of a community school which is even called upon to assist constructively in the solution of general problems affecting the community. This is discussed in detail in the chapter entitled *The Relationship between School and Community*: "Work is essentially social in its character, for the occupations which people carry on are for human needs and ends. They are concerned with maintaining the relations with things and with others which make up the world we live in. Even the acts that are concerned with keeping alive are arranged to fit into a social scheme which has modified all man's instinctive acts and thoughts."<sup>24</sup>

This concept, always illustrated by different social situations recurs like a leitmotiv throughout Dewey's entire work. The New School is conceived of as nothing short of a social clearing house where the younger generation learns from the experiences of its elders and the older generation received in return new drive in the form of the younger people's daring enquiry. This extremely flexible model has its social anchorage point in a sort of commonly held responsibility which must be recognised and accepted in order for the social cooperation to be mature beyond the point of mere ideology.

Contrary to objections held against Progressive



Education on the basis of the movement's supposed lack of social relevance, it must be said that the majority of its spokesmen, for example John Dewey, William Heard Kilpatrick, Carleton Washburne, Harold Rugg, George Counts, etc., take the sociological aspects of the education issue very seriously indeed. Going back consciously to colonial times, when the founding of the school was the responsibility of the community, the ties between the New school and the community are regarded as undeniable by all concerned. The attitude of the progressive educationalists on this account gave rise to the establishment of model schools on the part of a large number of communities (as the result of community efforts). Many communities seemed to be seeking to heighten their social prestige just by founding a school. Even if the Progressive Education movement itself remained small its influence on the fundamentals of teaching practice has been immeasurably great up until the present day.

However, this process has been largely anonymous. The ideas of Progressive Education have become purely and simply the mental where-withal of modern educational organisation as far as the schools' aim is progress and they have returned back to being mere institutions for the dissemination of knowledge without any type of pedagogic backbone. Where, however, schools of a more responsible pedagogic type have been founded, evidence of the influence of John Dewey, Helen Parkhurst, Carleton Washburne, William Heard Kilpatrick etc. is visible although the founders of the schools themselves may remain unaware of this fact. This criticism of the 1950s seems to hinder the discussion of Progressive Education altogether. It often appears as if in the USA the present educational theory and practice has largely broken away from these roots. New idols are created and new standards established while the connections to Progressive Education go unrecognised.

The criticism of George Counts, who has benefited much from Dewey's ideas and dedicates his book *The American Road to Culture* to him must, however, be taken seriously. He summarises his criticism in the final chapter of his book under the familiar title 'Philosophic Uncertainty', where he writes, "The entire history of the country from the days of the pioneer down to the age of the automobile is a record of the achievements of the uncoordinated and spontaneous efforts of individuals and groups. Even the school system, though exhibiting a certain logic, was never planned as a whole. Whatever of uniformity there may be in educational practice from one part of

the nation to another is therefore the product of a common cultural tradition, similar geographical surroundings, facts of communication, and unity of social purpose."<sup>25</sup>

By discussing the weaknesses of American education Counts has also pointed out its stronger points, as the two are hard to separate from one another. Strength is the spontaneous answer to pedagogic need which triggers off new pedagogic initiatives which are either well-received or lead to the founding of countermovements. Thus education has always been in a state of formation and change. The emergence of something and the doubts which it arouses usually coincide with the birth of something of opposite nature. This leads to a variety of educational ideas and brings with it the danger that none of these ever reach full maturity.

Here are the negative elements which Counts had pointed out: the lack of internal agreement, the failure to accept fully its sociopolitical responsibility both with respect to the country's minorities and weaknesses and to cooperation between school and community. Finally he mentions a certain radicalisation of Dewey's view that the school must stand in a constant interdependent relationship to the community when in 'A Call to the Teachers of the Nation' he makes the following demand with regard to social distress: "To meet this situation teachers must not only strive to protect the educational interest in these difficult times; they must also refashion their philosophy, play a more active role in the life of the community, and reorganise the procedures of the school in the light of the deepest needs of the age."<sup>26</sup>

Dewey had always adopted a wait-and-see attitude towards Counts' demand that the school be expected to bring about drastic change in society. Even though Counts uses the word 'reconstruction', which is also a keyword in Dewey's vocabulary, its meaning is different. While Dewey has a pedagogic transformation of social demands in mind, which puts the sociopolitical duties into the educational context in a developmental-psychological manner, Counts wants to see this directly and firmly incorporated into society by means of a change in teachers' attitudes and in subject-matter.

Nevertheless Dewey has reservations, in which his respect for the child's personality does not play the least important role, about any type of indoctrination which seeks to make the child the central figure of an attempted change,<sup>28</sup> which as a political matter always remains a risk. On the other hand, he pointed out the direct connection



between the school and society right from the beginning. His statement in *My Pedagogic Creed*, "I believe that the school, as an institution, should simplify existing social life; should reduce it, as it were, to an embryonic form."<sup>29</sup>

There is no lack of formulas for paraphrasing Dewey's pedagogic approach. George Richmond, for example, writes, "Dewey wanted first to humanise and personalise the learning process, and then democratise it."<sup>30</sup> A formula in which the priorities are different could also be brought. The conclusive fact is, however, that these three components are to be combined in the educational process according to Dewey's ideas. Finally he also sought to promote the Progressive Education movement from this pedagogic aspect.

A final word about the assessment of Progressive Education. Its development has to a surprisingly large extent remained true to Dewey's

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**The message... is this: Every child is an individual human being...**

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*Pedagogic Creed*, where he states, "I believe that the individual who is to be educated is a social individual and that society is an organic union of individuals. If we eliminate the social factor from the child we are left with only an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass."<sup>31</sup> In this respect, the project method, as a connecting link between the school and society which guarantees social practices in education, is already very deeply rooted in Dewey's thoughts.<sup>32</sup> As only a reform-oriented school can adopt this important social function, Dewey doubted neither its importance nor its future. Its most important goal is learning to learn in its real-life context. A certain passage from *Schools of Tomorrow* describes this aim perfectly: "To find out how to make knowledge when it is needed is the true end of the acquisition of information in school, not the information itself."<sup>33</sup>

More than in any other type of school, the teacher and educator has a fundamental significance in Progressive Education. Precisely because they are no longer the central active party that gives instructions. Their role on the sidelines of educational events is all the more important and therefore also more difficult. Dewey repeatedly voiced his suspicion of the teacher's formal authority. I quote a short statement regarding Cizek's work in art education and the discussion with Margaret Naumburg: "It lies rather in the hard and narrow and, we may truly say, unedu-

cated habits and attitudes of teachers who set up as authorities, as rulers, and judges in Israel. As a matter of course they know that as bare individuals they are not 'authorities' and will not be accepted by others as such. So they clothe themselves with some tradition as a mantle, and henceforth it is not just 'I' who speaks, but some Lord speaks through me."<sup>34</sup>

Dewey traces the teacher's function back to the school's most important aim: to convey impulses, to make experiences possible, to start off personal growth. No impossible demands, which force the teacher away from reality and into the field of ideology, are made on the teacher here.<sup>35</sup> Helen Parkhurst's Dalton-Plan and Carleton Washburne's Winnetka-Plan had already developed models in the twenties for the educational work of the teacher 'on the sidelines', which made important didactic material, which Dewey repeatedly mentions, accessible. Thus Dewey not only outlined a democratic school and education, but also specified the socioeducational functions of teachers and educators. This concept of school and education is, due to its social foundations and its timely significance, no less important for the solution of today's educational problems. Of course, no answers can be drawn purely and simply from Dewey's work or from the practices of the New Schools (where and when would this be at all possible!). But experience and understanding will have to become the focus of the discussion again because they offer answers which refer to sociopolitically related situations<sup>36</sup> which, if they are reconsidered, will mean considerable security and an enrichment of one's own answers.

### **3. The Literary Struggle for a Self-Image**

The journal "Progressive Education" was founded in 1924 as the mouthpiece of the Progressive Education movement and was introduced by the following articles: Carleton W. Washburne, "The Winnetka System"; Helen Parkhurst, "The Dalton Laboratory Plan"; Ovide Decroly, "Methods of Individual Instruction and Educational Games"; and Adolphe Ferrière, "What is a New School?".<sup>37</sup> An important task of the journal is described as the clarification of the problems and goals of the Progressive Education movement. In this way, international discussion - as was exemplified in the first number but never achieved again - was intended to play an important part.

The goal of the Progressive Education movement is the initiation of a direct relationship to life by means of a humanisation of the teacher-pupil



relationship. The journal fulfilled its most important functions by clarifying these goals. Therefore attempts at conceptual interpretation as well as descriptions of educational conditions - as long as they are of an innovative character - predominate in these questions. This main characteristic is also expressed in the first number and may be illustrated by the flowery description in Washburne's contribution: "My visits to schools in different parts of Europe last winter brought the contrast between the new and the old most forcibly to my attention. In Europe, as here, there are signs of an educational springtime, there is a blossoming forth of new things in education that give promise of rich fruition, and there are the cold, lifeless old ways of schooling, making a sombre background for these first green bud-dings."<sup>38</sup>

He tries to define this new educational approach more exactly using the Winnetka System as his model: "The message borne on these breezes is this: Every child is an individual human being. Each child has the right to the fullest possible development, both as an individual and as an integral part of mankind."<sup>39</sup>

The fact that European representatives already voice their opinions in the first number of the journal makes clear that even in the eyes of the USA the Progressive Education movement is to be regarded as an international movement. This is strengthened by the detailed reports about other reform approaches in Europe.<sup>40</sup> One characteristic of the selection is that those institutions which are dealt with are part of the New Educational Fellowship. It is, therefore, only logical that this overview be supplemented by an essay by Beatrice Ensor about the New Education Fellowship.<sup>41</sup> This makes the similarity of the objectives understandable.

The goals of the journal which is the organ of the Progressive Education Association are specified in the preface: "The new quarterly will also give news of significant developments in education in other parts of the world. In Europe, as in this country, many schools are trying out new methods. This 'New School' movement, as it is known in Europe, will find expression in our columns. And we shall hope to keep in touch with *The New Era*, *Pour l'Ere Nouvelle* and *Das Werdende Zeitalter*, the organs of the 'Ligue Internationale Pour l'Education Nouvelle'. We shall also cooperate with the 'New Ideals in Education Association', the 'Bureau Internationale des Ecoles Nouvelles' and 'La Nouvelle Education'. That Europe as a whole is a desired discussion partner is shown by the contributions

in the first number on educational endeavours in Czechoslovakia and Russia."<sup>42</sup>

As long as the historical development of New Education is considered part of reform pedagogy, the movement which emerged during the last decades of the 19th century may be defined as the development of new educational methods in an isolated form. Important driving forces behind this awakening were the criticism of culture, which was at the same time criticism of the school, and individual psychology, which was then in its initial stages of development. The models in New Education developed therefore in relative isolation from one another because the communication process was slow in getting going.

Cooperative efforts in educational development were not made until the worldwide international associations, the New Education Fellowship and the Progressive Education Association, were founded. Beatrice Ensor gives an excellent description of this development from her point of view in a lecture before the Progressive Education Association. She mentions that the schools founded in Europe had developed a great many similar characteristics, independently and without knowing much about one another, and that this impression of hers had been confirmed by what she had seen in the USA.

The cooperative phase, which at the same time clarifies the specifics of the individual models by means of communication, actually begins with the founding of the two international pedagogic societies: "Now it was just this same thing over in Europe which led us to form the New Education Fellowship. After the war, when one was able to travel freely to Europe, one went to Germany, perhaps, and found some enthusiastic pioneer in a school thinking that he had discovered something unique, something that perhaps would revolutionise education. And then one stepped across to France, Belgium, or some other country, from which we had been widely separated during the war, and one found another pioneer doing the same thing... Now that I have come over to the States, I find exactly the same situation that I found in Europe."<sup>43</sup>

In view of the similarity between the goals of the New Education Fellowship and the Progressive Education Association, one can ask what the special significance of Progressive Education is. John Dewey discussed this question in detail in a lecture before the Progressive Education Association: Progressive Education is a process which presents a pedagogic structuring of the child's environment in such a way that the child finds



problems which he then tries to solve. Learning<sup>44</sup> is, so to speak, a side effect of this problem solving process. The child's individuality unfolds as a result of this constant testing with different tasks which now and then adopt the character of the project. Educational science must illuminate this complex process and in this way help to establish itself as a science.

William H. Kilpatrick tried again to answer this question, which had been much discussed since the founding of the journal, in his essay *What do we Mean by Progressive Education?* It is amazing that he does not even mention Dewey's standpoint. He speaks deliberately only of Progressive Education and disassociates himself from any attempt to make a, for him non-existent, educational science responsible for the development and clarification of this educational process. "The reason I didn't use the word 'scientific' is that just now - as I see it - education is suffering grievously from a mistaken kind of scientific study and the more mistaken the louder it proclaims itself as 'scientific.'"<sup>45</sup>

According to Kilpatrick, New Education is different from traditional forms of learning in that it is directed towards the whole child with all his

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**Progressive Education is more than just a chapter in history: it is a heritage which is to be acquired.**

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desires and aspirations. It not only seeks to convey knowledge but to help establish through knowledge a new attitude which is expressed in actions, "a way that connects behaviour and learning very intimately"<sup>46</sup>. Progressive Education is therefore not merely a new way of acquiring knowledge but a permanently necessary test of life by means of the material learned. "Progressive education, if it is worthy of the name, founds itself on the total learning effects, not on part only. It, therefore, stresses life and experience, learning richly under careful teacher guidance. Only thus can we hope to call into play all sides of personality. Only as the whole child is given all-round experience can we hope to build the richer and finer personalities that we all wish. This is the programme of Progressive Education."<sup>47</sup>

This expresses the fundamental, pragmatic-instrumental character of Progressive Education. Education is something which concerns the whole person and which must also direct his behaviour. The typical Progressive Education schools therefore appear as a form of life in which the children and adolescents have to prove them-

selves daily. Creativity is, contrary to the present discussion, not a theorem but a manifold form of action which finds its expression in creative work in school life and, in return, has its effect on the school community.

#### **4. Decline of the Progressive Education Movement**

That the decline and dissolution of the Progressive Education Association in 1955 should coincide with growing criticism of Dewey and Deweyism is surely no coincidence, for Dewey was not falsely named one of the leading spokesmen of the movement. As one-sided and as in need of revision as this criticism of Dewey is, as indefensible is the classification of Progressive Education as a movement which lifted laws and order in education by trying to make the child himself the standard for educational events. It is true here that all outside regularisations were asked for with respect to their educational influence - not to make them ineffective but to make them all the more effective as individually influencing order and laws.

There has probably been no other pedagogic movement which has created such a broad field of cooperation between theory and practice. While pedagogic theory is currently in danger of slipping further and further away from practice, Progressive Education united theory and practice as far as the similarity of outlook and language was concerned. Just as Dewey had demanded, educational practice became a testing ground for theory with the result that both sides benefited from this interactive relationship. This is why Progressive Education is more than just a chapter in history: it is a heritage which is to be acquired and, under favourable circumstances, continued - an appeal not to leave true pedagogic insights to history but to apply them in the correct, pedagogically pragmatic sense and to bring about continuing clarification by means of action.

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*Classroom activity in a Thai Monastery school*



*Children's Palace Jakarta*



## **THE WORLD EDUCATION FELLOWSHIP**

invites you to its  
34th International Conference

UNIVERSITY OF ADELAIDE  
North Terrace, Adelaide

**AUGUST 28 - SEPTEMBER 2, 1988**

### **Details from:**

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Plympton, S. A. 5038, Australia.

or

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Avenue, London W4 3SH, U.K.



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## ACTION ON DRUG ABUSE: A U.N. INITIATIVE

Marion Brown

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*This article outlines the measures against the global problems of drug abuse recommended in a handbook arising out of a recent UN Conference. The author points out that at bottom these measures are educational, and advocates progressive educational methods as a sound preventative measure rather than the costly cures proposed in the handbook.*

The United National International Conference on Drug Abuse and Illicit Trafficking was held from 17 to 26 June 1987 in Vienna. Attended by representatives of 138 states, more than half of whom were ministers of Cabinet rank, the conference formulated a handbook of measures to combat drug abuse, and adopted a Declaration against drug abuse.

The handbook, on "Comprehensive Multidisciplinary Outline of Future Activities Relevant to the Problems of Drug Abuse and Illicit Trafficking", is available through United Nations centres and secretariats. In addition to outlining a range of police and customs measures, the handbook also suggests some of the educational implications of a drive to reduce drug abuse.

The Outline points out that the impact of preventive education is greatest when it:

'(a) is integrated in its appropriate social, economic and cultural setting;

(b) is integrated into the overall framework of academic, social and cultural learning;

(c) promotes a healthy drug-free lifestyle as a primary goal, as opposed to placing emphasis on abstinence from drugs and on the negative effects of drug abuse;

(d) reaches individuals before they are exposed to the drug subculture and other influences that contribute to initial drug use;

(e) does not involve elements that evoke curiosity or the desire to experiment with narcotic drugs (detailed 'positive' descriptions of euphoria etc.), but clearly indicates the negative, harmful consequences of drug abuse and emphasises the positive effects of alternative activities and a lifestyle free from narcotic drugs and psychotropic substances; and

(f) does not contain details which might make access to illicit drugs easy, such as detailed descriptions of methods and routes of illicit traffic

in narcotic drugs, places of origin of illicit production, non-medical uses of narcotic drugs, etc.'

The idea that young people, from a very early age, can be encouraged to develop a healthy lifestyle by giving them positive incentives to develop themselves, through an 'overall framework of academic, social, and cultural learning', is by no means a new one for the WEF. Nor is the idea that it is unwise to force children to absorb information about problems which they do not have. What is of great importance is that a conference of 138 states should endorse such a progressive programme of education.

As we well know, such a programme requires considerable personal and material resources for effective implementation, including in-service

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**Young people, from a very early age, can be encouraged to develop a healthy lifestyle by giving them positive incentives to develop themselves.**

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teacher training, preparation of instructional materials, and the involvement of parents, teachers, administrators and students in the process of curricular review. The Outline makes a range of proposals covering these points at the national and regional level. The only cause for regret is that it should be necessary for so serious an issue as drug abuse, which in the current conditions has so damaging an effect on the lives of so many young people, to concentrate the minds of our political leaders and persuade them to look for humane and sensible educational principles. It is to be hoped that in the future progressive educational principles might be adopted as a way of preventing social problems rather than waiting until they reach crisis proportions.

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Dr Marion Brown is WEF's Representative to the United Nations in New York, an associate editor of *New Era in Education*, and a distinguished and long-serving member of WEF (USA).

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# EDUCATING FOR A CARING COMMUNITY: WHAT CAN WE BUILD ON?

James Hemming

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*The link between global thinking and local educational action is provided, the author maintains, by a caring community. By educating for such a community, and building on the innate faculties of children, we will arrive at a better world.*

## Introduction:

### Children's innate capabilities

What links global thinking and local educational action is the caring community. Our greatest asset in educating for a caring community, local and global, is that the children themselves are "ready to go". From the age of four, concern for others, and for other living things, is waiting to bubble out of them, as every nursery teacher knows. We have only to nourish that propensity as the children grow older to be sure of the society we need, to bring into being the humane, cooperative world which is the best hope - the only hope - of a good future for life on Earth.

Equally true is that children growing up in the modern world are naturally world-minded. Television flashes the world before their eyes; they see aeroplanes overhead; people they know travel to faraway places. In a sentence, their environment now is the world. That truth should penetrate all teaching, not as a tedious repetition but as an exciting prospect.

Children are also good mixers: they like to 'be there', to see what is going on, to join in, to lend a hand, to share. Racist antagonisms are not inherent in young children; racist attitudes emerge, if they do emerge, by contagion from older people.

Children, too, unless their self-confidence has been crushed, are exploratory, curious, experimental. They want to find out about everything.

### The Problem

So where is the problem? Mainly in outdated ideas about what education is for which live on in the minds of some parents, teachers and administrators. Such people fail to see education as a dynamic process; their concept, carried through from their own experience of schooling, is of children receiving education, as if children should sit there, attentive and obedient, while we

fill up their minds with what is deemed to be good for them, and profitable in terms of examination results and future jobs. The alternative is education through participation - involvement.

### The Solution

Educational dynamics now needs to be top of the agenda: the child using his/her own powers to relate to the world out there, and to acquire personal competence in essential skills as the adventure in learning proceeds.

And in detail? Every school, obviously, should be world-related, not monastic and secluded. One primary school ran an Animals Around The World project. It ended up with well-filled project books and a large map of the globe on which were stuck small cut-outs of representative animals. The parents came along to see the outcomes.

All schools, too, should be community-related because children need to learn to act locally as well as thinking globally. This applies particularly to the secondary sector, but younger children, too, can play a part in the life of the community. Once children and young people have the experience of contributing, and being valued for it, they want to go on doing it.

In the UK, the Live Aid and Band Aid drives to feed the starving, associated with Bob Geldof, showed how readily adolescents can be drawn into world concern once their imagination has been reached.

### Conclusion

Finally, the idea that the Earth is our planet, and that we are responsible for it, should be at the heart of the ethos of every school. This is the actual situation and it has only to be brought to the notice of the young for them to recognise it.

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Dr James Hemming is a distinguished educational author and broadcaster, WEF honorary adviser, and associate editor of New Era in Education. He will be developing this theme in a speech for the WEF International Conference in Adelaide in August, which will be featured in our next issue.

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## WEF SECTION NEWS AROUND THE WORLD

Rosemary Crommelin

### WEF International

An important subject for discussion at recent Guiding Committee meetings has been the need to update WEF's Constitution including, notably, an outline of the Fellowship's aims as we approach the end of one century and the beginning of the next. Our present Constitution incorporates revisions made at the Falkirk Conference in 1972, and though much has changed in the past sixteen years, it is a measure of our reputation for forward thinking that the draft - though expanding considerably on the outline of WEF principles and activities - keeps the basic aims and, of course, the nature of the Fellowship comparatively unchanged.

One important aspect is, we feel, the need for overseas representation on the Guiding Committee. This principle was adopted at the Utrecht Conference, and we now hope to implement it formally.

The first draft, drawn up by our Chairman, Professor Graves, in consultation with Mr Reg Richardson and other members, was discussed in great detail at the Guiding Committee meeting on 27 November last year. The alterations and amendments suggested were incorporated in a revised draft tabled at the January meeting. This draft will be for discussion and will, we hope, form the basis for eventual ratification at the General Assembly in Adelaide, and so a copy has, meanwhile, been sent to all Section Secretaries who have been asked to discuss it thoroughly with their members and to let Headquarters have their comments or amendments before the end of June. In this way we hope the observations of overseas Sections can be incorporated in a revised draft Constitution largely acceptable to the Fellowship as a whole, to put before the General Assembly.

At the Guiding Committee meeting last September Professor John Stephenson told us that the School for Independent Study, which he heads, at NE London Polytechnic is planning an international conference on Learner-Controlled Learning, to be held in 1990. As there is a certain overlap of membership between the School for Independent Study and WEF (GB), he wondered whether WEF (GB) might like to combine with

the school to organise a joint international conference. Both WEF (GB) and the Guiding Committee were enthusiastic and asked him to continue the initial soundings of those concerned. The result has been a considerable amount of support both from the School and from members of WEF(GB) and those overseas. At the Committee's request enquiries were made as to a suitable venue (many are already booked) and a reservation has been made at Avery Hill College in south London for a provisional date, for six days between 1 and 13 April 1990, for a maximum 300 participants. This invitation will be further discussed in Adelaide.

Changes in the Executive Board have been announced recently, several members having served the permitted six years. The newly elected officers are Dr Urmi Sampat (India), Professor Lamberto Borghi (Italy), Professor Malcolm Skilbeck (Australia) and Professor Tomoichi Iwata (Japan). We welcome them, and at the same time our thanks go to Mrs Kallolini Hazarat, Professor Gastone Tassinari and Dr Ray King who served on the Board during the past six years, thus providing a further link between the Sections.

On a personal note: the Committee was very sorry at its January meeting to bid farewell to Dr Rex Andrews, who has now retired and will be living in the Jura region of France. The good news is that he has agreed to represent the Fellowship at Unesco, and will attend some of their meetings on our behalf. With our thanks to him for his work on the Committee and on the New Era go our very best wishes - and the happy knowledge that we shall still be working closely with him on Unesco matters.

The same meeting saw a change in the Treasurership. Some months ago Bill Bowen expressed a wish to retire, having served as Hon Treasurer for ten years, but he agreed to continue until we had a new Treasurer. We now have pleasure in extending a warm welcome to Frank Werth, our new Hon Treasurer; and we also thank Bill Bowen very much for all the hard work he has put in over the years and for his excellent management of WEF and New Era finances. We wish him many happy years of retirement.



## Australia

In a change in the Conference programme, the Committee in Adelaide announced that the key-note speaker will be Professor Philip Gammage, Dean of Education at the University of Nottingham. Professor Gammage, who will contribute throughout the conference, including the public meeting, is expert in the field of Primary Education, and those of our members who already know him, particularly those at the University of London Institute of Education, will welcome his participation in the Conference.

The Dutch Section plans to run a one-day drama workshop on Saturday 27 August, prior to the conference. Those who would like to attend, please notify the Conference Secretariat (12 Clinton Avenue, Myrtle Bank, South Australia 5064).

The Conference Secretariat reminds us that it will be spring weather in Adelaide, with days cool to mild, temperatures around 16°C to 18°C, some sunshine and rain. Conference participants should look for the WEF stands at the Adelaide domestic and international airports on arrival.

## Holland

The European Working Group recently set up by Peter van Stapele and members of WEF(GB) (Rex Andrews, Tony Weaver, Mildred Masheider, Sneh Shah and Diane Montgomery) held an informal conference in the Hague (29 April to 2 May) on the theme *What are the real basic needs in education? Networking across cultural boundaries*. Rex Andrews spoke on the role of imaginative literature; Mildred Masheder on conflict solving and early childhood education; Sneh Shah on intercultural education; Tony Weaver on peace education and arts; and Peter van Stapele on media education/drama in theatre and film (TV).

Numbers were limited to a maximum of 15 and invitations have been sent to members of WEF and WCCI who are not resident in the UK or Netherlands, in order to involve people from other European countries, which is one of the aims of the Working Group.

## Japan

There has been considerable reorganisation of the board of the Japanese Section following the sad death of two of their members, which we mentioned in our last issue. Professor Kametaro Hasegawa who was WEF Honorary Vice President died on the day of Professor Katayama's funeral.

Professor Kirayuki Sumeragi, who has been President of the Section for the past ten years and

wished to retire, has agreed to continue in that office for the time being. The two Vice Presidents are Professors Shigeo Masui and Tomoichi Iwata.

Professor Iwata, long-time and valued General Secretary, has now retired from Kyoritsu Women's University and from the secretaryship of the Section. The new General Secretary is Mr Kazuyoshi Aizawa, principle of a senior secondary school in Tokyo; he will be ably supported by his wife, who is fluent in English.

Professor Iwata replaced Professor Katayama on the Executive Board; and Professor Zenji Nakamori of Tamagawa University, a past secretary general of the Section is now editor of *New World of Education*, the official journal of the Japanese Section.

We look forward to meeting again in Adelaide with our friends from Japan, and understand a large group plans to attend the Conference.

## Unesco

Readers of *The New Era* will recall that in 1985 great prominence was given to the Campaign to Keep Britain in Unesco. Our Chairman at that time, Professor Malcolm Skilbeck, was Chairman of the Campaign which was nationwide and included members representative of the field of Unesco's concerns in education, science, culture and communications, and representing all political parties. The Fellowship's close links with Unesco were recalled; I was quoted in *The New Era*: "The World Education Fellowship, as one of the organisations involved in the founding of Unesco, views the proposed British withdrawal with the greatest concern. One of our chief aims is the promotion of education for international understanding, as we believe this will play a vital part in creating a stable and peaceful world. We regard our membership of the United Nations and Unesco and their support by the United Kingdom as of the greatest importance in the furtherance of this aim."

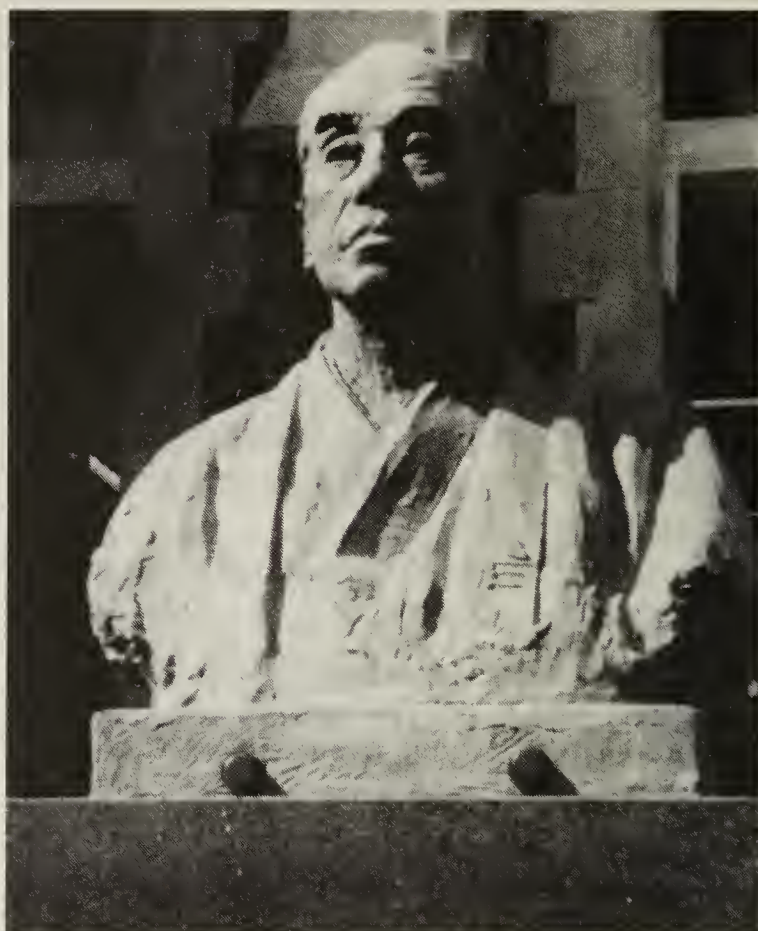
Although the United Kingdom withdrew from Unesco, our view remains unchanged, and we still remain an NGO with consultative status. As WEF identified itself with the Keep Britain in Unesco Campaign, so the Fellowship continues to support the movement for the UK to rejoin.

With interest now focused on the new Director-General, Mr Federico Mayor, and on the formulation of Unesco's next Medium Term Plan (1990-1995), readers who share this concern may like to know of the association *Friends of Unesco*, whose aim is to serve as a focal point to sustain British interest in Unesco, and to work for the



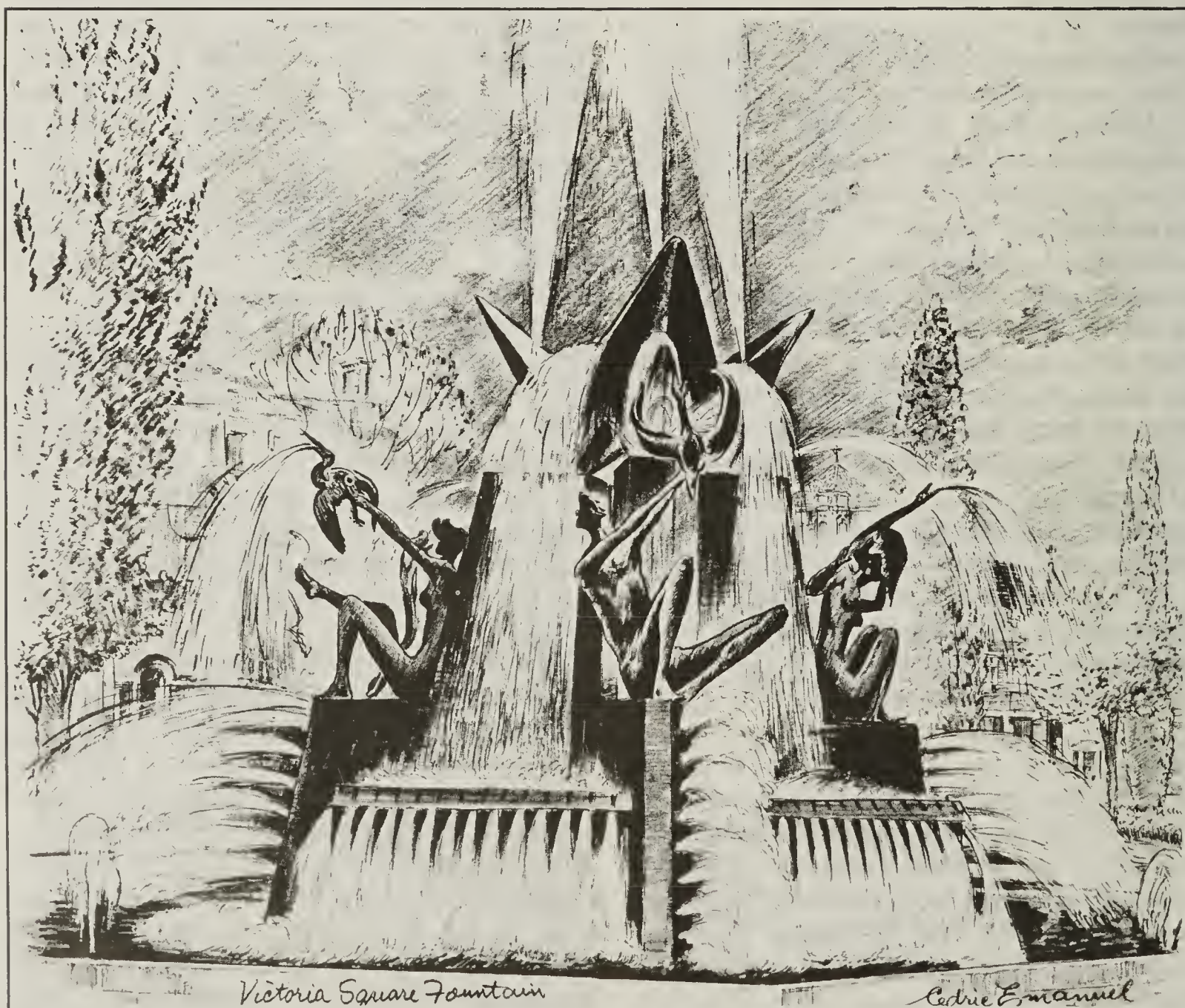
return of the UK as a Member State. "Friends" include both those who feel that the UK should have remained a member and worked for reform from within, and those who think that withdrawal was justified.

The association cooperates closely with the UN Association Working Committee on Unesco, which deals with political and parliamentary aspects of the problem. Its Newsletter is published about three times a year, and a series of symposia in Unesco's main areas of activity - Education, Sciences, Culture, and the Media - is planned. The annual subscription is £5 for individuals, £25 for organisations (though higher donations are appreciated). Further information from *Friends of Unesco*, Seymour Mews House, Seymour Mews, London W1H 9PE



*F. Yukichi : founder of Keio University  
Tokyo*

*Adelaide: Victoria Square fountain*





## *Encounters with Education*

by Lionel Elvin

London, Institute of Education, University of London, 1987 198pp ISBN 0-85473-271-3

In this unique 'educational autobiography' the author brings to life the dust of much recent educational history. It has the charm of a 'local boy makes good' story combined with the critical detachment and shrewd observation of a distinguished participant in significant educational developments in the United Kingdom and the wider world.

The scholarship boy who concluded his career as Director of the prestigious University of London Institute of Education describes his experiences as a Cambridge undergraduate and don in the 1930s, a Commonwealth Fund Fellow at Yale University, as Principal of the workers' educational institution, Ruskin College, in the early post-war years, then as Director of the Unesco Department of Education in Paris and London University Professor of Education in Tropical Areas. To each of these encounters the author brings a sensitive receptiveness balanced by the challenging spirit of a constitutional nonconformist.

The present relevance of the author's past experience is clearly spelt out, casting valuable light on a number of our current educational problems. For instance, describing his own education at Southend High School in the 1920s, he raises the issues of premature specialisation; the advantages of 'setting' over 'streaming'; the menace of social division and 'selection by the purse'; the English reluctance to pay due regard to foreign language learning; and he describes the way in which the professionalism of teacher attitudes and behaviour are today under threat from 'accountancy-minded members of government'. Finally, he acknowledges the benefit he experienced himself from a brief period of work between school and university.

Life in Trinity Hall, Cambridge, in the 1930s is vividly described - class distinction, 'servants', gowns, fines, lectures, debates, dining in hall and many other facets are shown as they were then and as time has modified them with the admission of women to the colleges, a degree of democratisation and the enlargement of syllabuses. In particular, the author extols the value of a tutorial system which facilitates the regular meeting of minds on a one-to-one basis.

Working for Unesco gave the author exceptional opportunities to travel and further his acquaintance with Third World countries at a time when colonialism and empire were giving place to independence and self-government. Examples of valuable United Nations agency cooperation are given, contrasted with examples of wasteful competition. Problems relating to 'fundamental education', public and private school competition and language learning in India and elsewhere are perceptively delineated. Interestingly, and provocatively, Professor Elvin makes a plea for Esperanto as a 'politically and culturally neutral' language for international purposes. 'It is easy to learn, is capable of great precision, sounds like a language, has by now a long and successful history and is spoken by a million or more people through the world.... It simply will have to come,' he concludes.

In the final section, on his work as Director of the University of London Institute of Education, the author shows how the promises of the McNair Report, the 1944 Education Act and the Robbins Report, successively, have been undermined by the axemanship of the James Report, the usurping of university control by the Government, 'bigger-is-better mania' and a 'deplorable tendency' among those in power to think of education as an 'industry', which it certainly is not. He explores the problem of academic versus administrative leadership, specialist versus generalist education - showing for most purposes a marked preference for the latter - the strengths and weaknesses of democratic organisation and the relation of theory to practice. Some well-chosen examples of good and not-so-good teaching are thrown in for good measure.

In his critical assessments the distribution of bricks and flowers is governed by sharp discrimination and a warm humanity. 'Short-sighted Reaganites' get short shrift, and the responsibility for the United Kingdom's desertion of Unesco is squarely placed: 'The country did not decide that we should leave: Mrs Thatcher did'; and relevant chapter and verse are adduced in evidence of this. But in an exceptional lifetime of encounters with education the author declares: 'I made good friends and learnt how little difference race, culture and opinion make if people's human qualities are good.' I strongly recommend the volume to anyone wanting to make sense of educational developments, priorities and challenges of this century and seeking wise guidelines for the next.

*Rex Andrews is Associate Editor of "New Era in Education"*



*Global Images of Peace and Education: Transforming the War System*

Edited by T.M. Thomas, David R. Conrad and Gertrude Langsam (1987)

Available through Section Secretary of WEF (USA)

This is a collection of essays put together by prominent members of WEF (USA) in honour of Theodore Brameld's eightieth birthday. Brameld was an educational philosopher, who spent his working life in the eastern United States, teaching and researching in American Universities, although he also had a strong interest in Japan, where he also spent some time. He published such books as "Towards a Reconstructed Theory of Education" (1956), "Japan: Culture, Education and Change in Two Communities" (1968) and "The Teacher as World Citizen: A Scenario of the 21st Century" (1976). He was someone who argued strongly for the values of humanity and peace, and was not afraid to make and write radical statements, which earned him the opprobrium of Senator Joseph McCarthy in the 1950s. His influence on his doctoral students led to their founding the Society for Educational Reconstruction, whose executive committee decided on the publication of the present volume.

It is difficult to do justice to this volume in a brief review. The book contains eighteen chapters written by as many authors. It is divided into three parts, Part I "From a War System to Peace and Justice"; Part II "Education for Global Consciousness"; Part III "Perspective on World Community".

Broadly the theme of Part I is that societies need to transform their thinking so that people aim at promoting social justice and peaceful means of solving disputes within and between nations. Within this view, aspects of the present world scene are examined such as "the ethics of nuclear deterrence", the economics of military spending and the alternative and non-violent civil disobedience.

Part II is concerned to show how education may contribute to a more just and a more peaceful world. Various chapters deal with appropriate teaching strategies, projects on the 'nuclear freeze', the use of the literature and the arts, the development of critical awareness in relation to textbooks and government policy and so on. Throughout it is clear that the authors are after attitude changes and that these are best achieved when the behaviour of the teacher and the classroom climate engendered manifest the values of peace and social justice.

Part III is a mixed bag of essays which elaborate the views of Theodore Brameld and indicate the global and difficult nature of the problem facing educators who wish to see peace and social justice prevail in the world. The message seems to be that if we want to make a few faltering footsteps towards such a goal, we must not lose the vision which guides us in this direction.

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**"As a means of paying tribute to a well loved teacher, these essays do him (Theodore Brameld) proud."**

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Clearly this reviewer shares the ideals promulgated in the book. As a means of paying tribute to a well loved teacher, these essays do him proud. As a compendium of ideas on social justice and peace, they are clearly expressed and well articulated, though I am not sure that they carry the debate much further. Their pedagogical implications are present though limited, and I am unsure that a teacher at the 'chalk face' will find much practical advice to put into operation in inner city classrooms. But that was not the purpose of the book.

*Norman Graves*

*is Chairman of WEF International*

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***Education in action in Bombay***



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Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation. It is open to educators, members of associated professions, and to all members of the public who have an interest in working for the education and well being of children. The Fellowship meets biannually in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects.

**The aims of the World Education Fellowship:**

1. Strengthening education for improved international relations and the development of the world community.
2. Identifying changes needed in policy and practice to meet the varying individual and shared educational needs of all children and young people.
3. Reviewing social policies and practices to achieve greater justice and equality in the education of all.
4. Supporting cooperative and collaborative educational developments.

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For those living in Britain, you can receive the journal at a reduced rate if you combine it with membership of the WEF (Great Britain). To take advantage of the combined subscription, contact Klaus Neuberg, Treasurer, WEF (GB), 36 Lake View, Edgware, Middlesex, HA8 7RU.

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**Australia—New Horizons**

Editor: Dr Laurie Miller  
Department of Education, University of  
Queensland, St Lucia,  
Queensland 4067

**Japan—New World of Education**

(in Japanese)  
Editor: Zenji Nakamori

**German Federal Republic—**

**Forum Pädagogik-Zeitschrift für**  
pädagogische Modelle und soziale problem)  
Editor: Prof. Dr Ernst Meyer  
Schlittweg 34, D-6905 Schriesheim

**Sri Lanka—National Education Society  
of Sri Lanka**

Editor: Dr (Mrs) Chandra Gunawardena  
Faculty of Education, University of Colombo,  
Colombo 3

**Great Britain—WEF (GB) Newsletter**

Editor: Reg Richardson  
1 Darrel Close, Chelmsford  
Essex, CM1 4EL

**USA—USA Section News**

Editors: Dr Kuan Yu Chen and Dr Carol L Tenney  
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**Holland—Vernieuwing** (in Dutch)

Editor: Jan ten Thije  
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## MESSAGE

### WELCOME TO THE 34TH WEF INTERNATIONAL CONFERENCE

Welcome to the 34th International Conference of the World Education Fellowship.

We come as members of a fellowship contributing to a world community through education. We shall share our experiences in developing successful practices in educating for caring communities in the wide range of countries represented by delegates.

We expect to:

- discover a diversity of valid cultural examples of caring communities
- identify common principles and conditions that will guide our policy making and action
- make a contribution to educating for greater international understanding.

The 33rd WEF Conference held in Bombay in 1986 with its theme, *Education and Human Values* with special reference to the environment, is a sound basis for our exploration of the theme, *Educating for a Caring Community*. Some delegates have already given considerable thought to the processes involved in such education in their preparation of examples of Caring in Action. We thank them for their willingness to contribute to our conference. A conference whose keynote is *participation*.

The Conference Committee has been aware throughout its planning that this a world conference—not an Australian one, nor an Adelaide one. We ask that you now take over its responsibility, accepting our conscientious though imperfect arrangements and make this conference your own.



We welcome Professor Philip Gamage and other key speakers into our midst, as well as the many other participants whose work and thoughts are reported in this issue of *New Era in Education* and the special conference issue of *New Horizons in Education*. The rich resources of the programme of speakers, panels, workshops, and discussion groups will extend our vision as we listen, discuss, reflect, and above all participate.

Just as learners of all ages develop trust as they are nurtured in relationships of trust, so we believe that we will all grow in our understanding of what is involved in educating for a caring community if the atmosphere of the conference epitomises caring. We want this conference to become a caring community through the full and active participation of all delegates. We would like all delegates to feel that this is their (*our*) conference.

We can expect through our experience together at our conference to find fresh stimulus, heightened purpose, new directions and renewed commitment to our work as educators, and to the aims of the World Education Fellowship.

Welcome to Australia, to Adelaide, and to our Conference.

**Ruth Rogers**

Coordinator, Conference Committee

### FORTHCOMING ISSUES

Vol 69 No 3:	<b>Quality and Control in Education</b> December 1988
Vol 70 No. 1:	<b>Financing and Managing Education</b> March 1989
Vol 70 No. 2:	<b>The Changing Curriculum</b> July 1989
Vol 70 No. 3:	<b>Continuing and Lifelong Education</b> December 1989
Vol 71 No 1:	<b>Learner Controlled Learning</b> (Special Conference and 70th Anniversary issue) April 1990
Vol 71 No 2:	<b>Moral Education</b> July 1990



## EDUCATING FOR A CARING COMMUNITY

This issue of *New Era in Education* is devoted to the proceedings of the 34th WEF International Conference in Adelaide, South Australia, with its theme of *Educating for a Caring Community*. It complements the recently published companion issue of *New Horizons in Education* which contains some 120 examples of *Caring in Action*, which will be presented by conference delegates between 28 August and 2 September this year, by concentrating on the themes raised by keynote speakers. Both issues will be received by delegates prior to the Conference, thus giving them a full report of the Conference proceedings in advance, rather than months (or even years) later, as is often the case.

As Dr Ruth Rogers, coordinator of the Conference Committee which has so meticulously prepared for this Conference over the past four years, stresses in her welcoming message, this is a *participatory* conference, which hopes to exemplify the caring educational community which is its theme. For as Professor Malcolm Skilbeck, Chairman of WEF Australia, puts it in his Foreword, the separation of caring from the fundamental purposes and values of education is disastrous. All educators need to ensure that the caring impulse suffuses education and meets the needs of individuals everywhere. This theme is taken up and amplified by Professor Philip Gammage in his keynote conference address: it is only by creating a caring community in our educational institutions that we can successfully answer the question he poses: what are schools (and education) for?

This issue is developed further by Professor Norman Graves in his article, in which he draws on memories of his own early education in a caring community to reflect critically on the prospects of creating such a caring *community* in our own times, where a harsher ethos prevails. Dr James Hemming puts the issues raised by the preceding authors in a global context by reflecting on the humane qualities which are needed to ensure both a caring community and the educa-

tion (and educators) which are needed to promote and sustain it.

With the theoretical framework thus put in place by three distinguished speakers, Professor Peter van Stapele reflects in his article on the principles and practice of educating for a caring community, given point by the art and drama workshops he and the Dutch Section of WEF will present at Adelaide. These reflections are taken up in a Japanese context by Professor Masako Ejima who points to the strong influence of mothers on the educational experience in that culture. Do Japanese mothers care too much about the education of their offspring is the question he raises. But May O'Brien, reflecting on the waning influence of aboriginal elders on the education of their young in Australia, and echoing Professor Graves, points to the need to redress the balance of influence of the old on the young in aboriginal society in order to *return* to a more caring community than currently exists. Finally, Bronte Bunney describes a hypothetical situation simulation of a caring educational community which he hopes to present to delegates in order to give point to their thinking at the Conference.

This issue concludes with a fresh report from Unesco by Dr Rex Andrews, and WEF Section News by Rosemary Crommelin.

### A WEF Appeal

We print in this issue an appeal from the Chairman of WEF International, Professor Norman Graves, for covenants and donations from our worldwide membership in order to ensure the continued financial health of the WEF and this journal. We shall also, reluctantly, be forced to raise subscription charges next year to cope with rising costs.

We hope that readers and members will respond generously in order to ensure that we can carry on the work of the Fellowship into the next decade—and the next century.

**MICHAEL WRIGHT**



## BY THE CHAIRMAN OF WEF AUSTRALIA

Professor Malcolm Skilbeck

The relationship between education and caring has never needed more attention than at present. Education discussions in many countries are increasingly dominated by the instrumental uses to which the “products” of schooling and further and higher education can be put in meeting national economic needs and solving large scale social problems such as lawlessness, violence and drug abuse. This is a reflection both of the perceived growing scale of such needs and problems and of what could prove an ephemeral faith that schooling can, perhaps more than any other agency, successfully address them.

Caring, on the other hand, is commonly regarded as the province of either the caring professions—social work, nursing, counselling, child care, and so on—or the family circle. In the education of young children in nursery schools, infant classes and in the primary school, caring is certainly seen as a requirement, but perhaps rather more as an ancillary or background factor. Even in these years, particularly with the renewed emphasis on the so-called “basics”, the focus of effort is likely to be on the acquiring of skills and knowledge and the fostering of attitudes conducive to hard work and high standards of performance.

This separation of caring from the fundamental purposes and values of education is disastrous. Not only is concern and care for the well-being of our fellow human beings a basic condition of civilised human life, the understanding and support for the individual implied by a commitment to caring is essential for success in the educational enterprise. This is true whether that education is at the early childhood stage, in maturity or the later years of life. It is true, likewise, whether we have in mind education focused on skills and values, knowledge or understanding and regardless of the subject matter. The quality of caring, like that of mercy, is not strained—and it must be examined and thought about in concrete situations

involving students, teachers, parents and others.

This issue of *New Era in Education* complements the companion *New Horizons in Education* entitled *Caring in Action*, containing abstracts of some 120 examples contributed by delegates in advance of the WEF International Conference. The documentation of examples pertinent to the individual situations of conference members has provided an entry point for each contributor into the conference theme Education for a Caring Community. Moreover, the abstracts are a valuable source of current thought and practice among a diverse group of educators in different countries. The presentation and discussion of examples in groups in the conference sessions, *Caring in Action*, will enable those participating in the Conference to bring the theme to personal reference points. The *New Era in Education* issue to which this is a foreword will concentrate on keynote speeches.

Both publications will be received by all delegates, and will thus give a full advance record of conference proceedings. The situations described in these two issues vary with the differences in country, culture and general background of their authors. They, and challenge the reader to reflect imaginatively and sensitively upon ways in which the caring impulse suffuses good education and strives to meet the needs of individuals everywhere.

The Conference has the task of analysing the presented examples in the light of the keynote speeches. With the help of facilitators and recorders in each group discussion it should be possible to identify common principles and the conditions that will guide future policy making and action in Educating for a caring community.





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# EDUCATING FOR A CARING COMMUNITY: THE SCHOOL'S ROLE (WHAT IS SCHOOL FOR?)

Philip Gammage

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*This article is the keynote address for the 34th International Conference of the WEF to be held at the University of Adelaide, South Australia. It picks out some of the main features of schools as caring communities, and stresses that those aspects of education which can be measured are not necessarily the most important. The aim of all education should be the development of quality. In complex modern societies schools are frequently required to measure up to other criteria of efficiency and utility. Where these criteria conflict with quality, incisive discussion of the conflicts is required.*

*To answer the question posed in the subtitle of this article What is school for?, the author sets out twelve basic criteria for a good school, and also draws on a parable to give point to the discussion. What is needed, quintessentially, is to develop confidence in the learner.*

## Introduction

It is perhaps presumptuous of me to say that Adelaide is a most fitting venue for a WEF Conference. But of course it is such a place! It is a large and culturally vibrant city representing much that is of high quality in Australian life - from town planning to music - from wine production to educational reform. But for a British, Oxford-born educationist, it has other claims as well. It held the heart of a noted Oxford scholar and writer, J.I.M. Stewart, for many years; and it was the home of Lillian de Lissa, that great and tireless fighter for early childhood education. Lillian, you will recall, along with Lucy Spence Morice, was responsible for the foundation of much good pre-school education in Adelaide between 1905 and 1917, before she moved to England and became embroiled in the politics of ensuring recognition of the place of nursery education in the construction of any caring community; a fight that, many years after her death, still goes on.

## Pre-school education

Why start with pre-school education, you may ask? Firstly, because I regard early cognitive and affective learning as crucial to later attitude formation. Secondly, because the nature of pre-school education is such that, whilst its purposes

are diffuse yet so often contingent one upon the other, it is a time above all when the individual must form the central thread in the curriculum, when caring and compassion are such vital features of teaching that parents and teachers have overlapping roles. Of course, as de Lissa pointed out, the teacher of even the youngest child is not exempt from observing and evaluating. But we should, she said, avoid the temptation to evaluate too early. We should not appraise children until our working with them and our study of them 'has been many-sided and carried on for a considerable time'. (de Lissa, 1949, p225)

Looking around parts of the western world today, it is difficult not to suggest that very often politicians - and perhaps even some educationists, who should know better - see education solely as a process of purveying, controlling and assaying knowledge. Even British HMI, for whom I have the greatest respect, frequently talk of curriculum 'delivery' as though some mechanical process of 'passing the parcel' of knowledge is all that is required. As Berman has pointed out, "Within such a framework (of thinking) the products of education can be easily considered in quantifiable scores and the language of education becomes that of numbers" (Berman, 1987, p346). Thus, I wish to say at the outset that I do not see education in quite those terms; further, let me suggest that, whilst we must be cognisant of the current vogue for such perspectives, we at this conference must seek to emphasise other more important and more lasting aspects of education.

## What is school for?

The subtitle of this paper is "What is school for?". Schooling and education are, of course, not necessarily synonymous. I believe it was Goodlad who described education as properly being a 'never-ending process' in which individuals, groups and humankind were involved; schooling, he said, was a 'relatively planned' and systematic, but not necessarily influential, part of education. Indeed, from watching adolescents one might easily form the impression that the vast majority of them escape thankfully from school into the outside world—perhaps to more meaningful experiences. Certainly, most of us know that education doesn't stop at sixteen or there-



abouts. Something else happens in the rest of our three-score years and ten! Even Peacock's famous lines emphasise this, however negatively.

"He was sent, as usual, to a public school, where a little learning was painfully beaten into him, and from thence to the university where it was carefully taken out..." (Peacock, TL, Nightmare Abbey)

As Goodlad also pointed out, it is very easy to confuse education, schooling and certification. Each may overlap; each may be distinct. But if one inflates the importance of the school's role one is in danger of ignoring the importance of other agencies, particularly those of the home, of the peer group and of the media. Likewise an abdication of personal parent responsibility (and perhaps, therefore, ultimately of children learning self-responsibility) can occur. Too much emphasis on the effects of school may lead to the roles of teaching staff becoming over-extended into those of social workers. Moreover, there is a danger in any 'off-loading' of responsibility in that it can create totally unreal expectations as well as convenient vehicles of 'system-blame' and 'learned helplessness'.

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***Schooling is about utility and societal 'fit' - but also it is about freedom, imagination and creativity; about both the measured and unmeasured curriculum.***

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Not so long ago a leader in the Times Educational Supplement suggested that British society had tended to oscillate between views of social and economic ills being ameliorated or remedied by appropriate education (usually with the proviso 'if only teachers worked hard enough!') and views of schools having no real impact on society at all. The truth lies somewhere in between. Schools work in the real world, within the context of values expressed by or implicit in parents' and society's actions, critically mediated by the images of the consumer society. Such contexts frequently generate messages of greater salience for the children than does formal education. Yet we also know that "each school... creates its own ethos. By the standards of manners and personal relationships it sets, it creates expectations and bench marks. How teachers treat their pupils affects the way pupils treat each other." (TES, 19.2.88)

I take it that at the core of it all lies occasional conflict, ambiguity and, at best, a difficult compromise. Schooling is about utility and societal

'fit' - but also it is about freedom, imagination and creativity; about both the measured and the unmeasured curriculum.

"In the measured curriculum attention is frequently focused on the surface meanings of the concepts under scrutiny. In the unmeasured curriculum, multi-layered meanings and fragile structures are constantly interpreted and re-interpreted. Life becomes valuable because of such experience and the possibility of even richer experience. Knowledge is seen as intimate and subjective, rather than impersonal and objective." (Berman, 1987, p347)

### **The cult of utility**

To my mind schooling should be both about and embedded in pro-social behaviour, concerned to recognise our common humanity. Mary Warnock is right to be sceptical about too much adherence to the cult of utility, right, surely, to see it as dangerously insulating and impoverishing much of the curriculum (Warnock, 1988). Yet we know that this 'cult of utility' is a strong force in current ideologies. At its worst it becomes absurd and reductionist thinking of the sort which connects economic success with learning mathematics or the use of correct syntax. At its best it concerns the development of skills which expand the horizons and liberate the self. But to provide education for a caring community requires imagination and sensitivity coupled with vigilance and scepticism on the part of teachers and their partners (parents). It involves asking questions about how far utility can be and should be the lodestar of any civilised system of education, asking how schools can best develop and change children's social and political consciences, about where the opportunities occur for imagining, sharing and celebrating the development of ideas.

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***It is especially important that teachers see themselves as professionals.***

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The terrible thing about the cult of utility is that little by little it leads one towards a grossly philistine and materialistic view of systems and processes of formal education. As a crude caricature of it at its worst, it appears like this:

1. The fundamental reality of education is that it 'gets you somewhere', preferably profitable.
2. Education, like all other economic activity, should be subservient to 'market forces' (see Warnock, 1988, for a stringent comment on this).
3. That which is difficult to express in tangible, measurable objectives is probably not



worthwhile.

4. Aspects of education that can be expressed numerically are intrinsically more worthwhile than those which cannot.

### **Schools as caring communities**

It is axiomatic that, for schools to contribute to education for a caring community, they have to be caring communities themselves. 'Caring' suggests respect of each individual in the school - and respect by him for each and all of the others. A school which exhibits such caring encourages diversity, doesn't denigrate differences and doesn't see some children as failures. It makes its values clear and explicit and organises school life with these in mind. Lillian de Lissa reminded her readers that the fundamental basis of proceeding (in providing educative experiences) was respect for persons. More recently, Kirby said there are four key ideas which interrelate and which dominate much education in general and which are taken (by many) as particularly important in planning good early childhood education. These are:

1. Respect for children and what they do - particularly the recognition of the unique, unrepeatable identity of each person.
  2. The belief that human beings are different and that it is important to acknowledge the individual character of each person and the personal qualities and distinctions that he or she brings.
  3. That experience is the prime feature in learning and interpreting the world at large.
  4. That the environment is vital and has helped to make the person unique.
- (Kirby, 1981)

### **The professionalism of teachers**

In education, as in economics and politics, there are particular words or themes which can act like rallying cries for the faithful, or which signal the raising of one particular 'flag' rather than another. Words like 'formal', 'informal', 'child-centred' immediately spring to mind. A 'caring community' is likewise one which signals something which we might all immediately feel to be desirable, but, perhaps, differ over the means of its achievement. Certainly, I am not proposing that school, to play a part in that achievement, merely needs to revert to some vague, 'woolly-minded' liberalism so often pilloried by the educational 'right'. Reality is much more complex! For school to be good, well-matched to the children's needs and abilities and able to function articulately in the minefield of conflicting goals

represented as desirable in modern society, no mere adherence to an ill-defined faith is sufficient. Moreover, it is especially important that teachers see themselves as professionals, able to describe, analyse and cogently place their practices in the context of research and common understandings. Professionalism here is not achieved through the in-group building of restrictive practices and private languages. It is much more likely to be achieved through rational argument and constant explanation, through conviction and idealism, through continued study and reflection on practice.

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*Children do not necessarily improve their achievement merely through being frequently tested.*

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I think Richard Peters was right when he suggested that a major contribution by early-childhood educators (usually, but not always, the proponents of child-centred approaches) was to emphasise important principles such as autonomy and respect for persons as fundamental guidelines in presenting the manner in which education should proceed (Peters, 1966). And I wish to emphasise and re-connect those central beliefs that run through much early childhood education in order to suggest that there are here fundamental and overarching ethical guidelines which should form the bedrock of any level of educational provision. Moreover, if these principles do form that base, then one is more likely to provide an institution which contributes towards a caring community.

### **Guidelines for principals and teachers**

But, so much for the exhortation. How does a school exemplify caring within its organisation and procedures and how do these contribute to the wider community? Probably, answers could best be culled from detailed case studies of good schools. But, in limited space and time, short guidelines may indicate the direction of my thinking.

I believe it essential that principals and teachers should:

1. Establish fundamental agreement on what school is for, both with parents and among themselves: that is, recognise the tensions between demands for utility and demands for personal fulfillment and make these explicit.
2. Acknowledge that transaction frequently overrides content: that is that the relationship between teacher and pupil is the most important



single factor in learning. This means reminding all concerned that definitions of content are not usually as important as defining procedures whereby that content might be attained.

3. Emphasise that school ethos/climate is paramount. Constantly ascertain the state of that ethos and reflect on ways of improving it. Be particularly sensitive to the unmeasured or hidden curriculum of school and classroom.

4. Establish the position whereby interdependence and self-responsibility are encouraged and are not allowed to slip into competition and blind loyalty.

5. Remember that 'all forms of play appear to be essential for the intellectual, imaginative and emotional development of the child and may well be necessary steps to a further stage of development'. (Brierley, 1987, p111)

6. Recall that enjoyment plays an important part in influencing attitudes to study. (APU, 1988, p6)

7. Note that children do not necessarily improve their achievement merely through being frequently tested. Agreed criteria for assessment do not of themselves improve either the curriculum or children's achievements. Put simply - Weighing the pig is not the same as fattening it, nor does weighing tell you much about the quality of the preceding means!

8. Emphasise the role of personal choice and ensure that children see the importance of and consequence of choices made. As Peters reminds us, the development of choice-making is so often denied to us, yet is crucial in our moral structure: the self as a 'passionate chooser' (Peters, 1973).

9. Note that whilst failure and diminished self-esteem are rarely good motivators, failure is inevitable in any human enterprise, from time to time. The important point to remember is, "that whilst failure is an inevitable process, negative criticism need not be. It is not failure which gives concern but the way in which we adults react to failure. The ideal way to react would be to ensure first that the child was not being subjected to a situation which was totally beyond his level of development." (Lawrence, 1987, p72)

10. Try to establish an organisation which illustrates that attitude change comes best from reduced dissonance, not conflict, that a happy staff who care for one another are likely to have a happy, caring school.

### **A parable**

I have tried to keep these generalisations broad yet moderately practical. They are the result of speculation and reflection tempered by observa-

tion and experience. There are few absolutes. Schools, as units of analysis, are like people - infinitely different; and to generalise may be merely to trivialise and diminish. I take it, however, that a keynote address is one intended to remind use of first principles and directions. My generalisations are such that they need detailed refinement, specific location and complex action plans. In the above form they may well appear daunting, reminding one of the large Victorian recipe books which start particular culinary delights with such phrases as 'Dice one large bullock'. So, mindful that 'keynotes' may be best expressed in the music of parables, I have included the following story which is currently circulating in parts of Britain.

### **The Little Boy**

Once a little boy went to school. He was a little boy and it was a big school. But, when the little boy found that he could go straight to his room by walking into it from the door outside, he was happy and school didn't seem quite so big any more.

One morning, not long after the little boy had been in school, the teacher said, "Today we are going to make a picture." "Good", thought the little boy. He liked making pictures. He could make all kinds. Lions and tigers, chickens and cows, trains and boats - so he took out his box of crayons and started to draw. But the teacher said, "Wait! It is not time to begin!" And she waited until everyone looked ready.

"Now," said the teacher, "We are going to make flowers." "Good," thought the little boy. He especially liked making flowers, and began to make beautiful orange and blue and pink ones with his crayons. But the teacher said, "Wait! I will show you how to make a flower", and it was red with a green stem. "There," said the teacher. "Now you may begin."

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*Many people have written about what school is for. All are aware that its complex mixture of purposes are not necessarily congruent with education.*

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The little boy looked at the teacher's flower and he looked at his. He liked his better than the teacher's, but he didn't say so. He just turned his paper over and made a flower like the teacher's... red with a green stem.

On another day, when the little boy had opened the door from the outside and come in all by himself, the teacher said, "Today we shall make something with clay." "Good", thought the little



boy. He loved using clay. He could make all sorts of things. Snakes and snowmen, elephants and mice, cars and trucks - and he took his clay and began to pull and pinch it into shape. But the teacher said, "Wait! It is not time to begin." And she waited until everyone looked ready. "Now", said the teacher, "We are going to make a dish." "Good", thought the little boy. He liked making dishes, and he began to make some that were all shapes and sizes. Then the teacher said, "Wait; and I'll show you how to make a proper dish. There! Now you may begin."

The little boy looked at the teacher's dish and he looked at his own. He liked his dishes better than the teacher's, but he didn't like to say this. So he rolled his clay into a big ball again and made a dish just like the teacher's... a plain deep dish.

And pretty soon the little boy had learned to wait and to watch and to make things just like the teacher. And pretty soon he didn't make things of his own any more.

Then it happened. The little boy and his family had to move to another house in another city, and the little boy had to go to another school. This school was even bigger than the other one and there was no door from the outside straight into his room. He had to go up some big steps and walk down a long hall to get to his room. But the very first day he was there, the teacher said, "Today we shall make a picture". "Good", thought the little boy and he waited for the teacher to tell him exactly what to do. The teacher didn't say anything, however. She just walked around the room. When she came to the little boy, she said, "Don't you want to make a picture?" "Oh yes", said the little boy, "What are we going to make?" "I don't know, until you make it", said the teacher. "How shall I make it?" asked the little boy. "Why, any way you like", said the teacher. "And any colour?" asked the little boy. "Any colour", said the teacher. "Why, if everyone made the same picture and used the same colours, how would I know which was which and who made what?" "I don't know", said the little boy... And he began to make a red flower - with a green stem. (Source unknown)

No doubt this is a very sentimental story. No doubt many will have heard such 'parables' before. But all may recognise that certain things have been systematically removed from that little boy, that the experiences he underwent could hardly be distinguished by the term 'education'. His sense of personal responsibility, independence and self-reliance were (presumably) eroded. Initiative, curiosity and creativity were stultified.

Is that what one wants in a caring community?

### Basic features of a good school

Many people have written about what school is for. All are aware that its complex mixture of purposes are not necessarily congruent with education. From use of 'busy work' to social control, selection and 'cooling out'; from 'keeping children safe and off the streets' to 'freeing more women into the world of work'; from 'fellowship' to the creation of élites. Yet, throughout the decades and despite markedly different philosophical orientations, there is a fair consistency in opinions on what makes a good school. I note, for instance, that the recent South Australian document *Children and Learning in the Primary Years* sets out principles (1988,p15) which are not dissimilar from many of Plowden (1967). Nor are they very different from Canadian papers I have seen (e.g. ECS, 1984). Indeed, I wish I could commend the British 'consultation' document (1987) in the same way. The latter is 'long' on attainment targets - but 'short' on fundamental principals and purposes.

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### *The development of confidence in one's own genuine powers... is the first essential of personal growth...*

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Overall, I think, Postman and Weingartner probably got it about right when they suggested that there were some twelve basic features which made for a good school.

1. When time structuring is not arbitrary. i.e.
  - (a) length of lessons can be varied to suit topic and child
  - (b) account is taken of the different rates at which children learn
  - (c) children have opportunity to organise their own time.
2. When activity structuring is not arbitrary. i.e. if some core of what is done has relevance and not everyone is expected to engage in the same activity.
3. When it doesn't make children unhappy.
4. When children are involved and not passive.
5. When activities are not all inside school.
6. When such a school brings diversity to the fore and doesn't denigrate difference.
7. When it accepts other successes than merely academic ones.
8. When it values self-knowledge and emotional growth.
9. When it evaluates positively - not nega-



tively.

10. When it makes its values clear and explicit and lives by them.

11. When the school works in partnership with the community.

12. When it is oriented to the future as well as the past.

(Adapted from Postman and Weingartner, 1973)

## Conclusion

But I want to leave this keynote address with the words of Ben Morris. When setting out some of the purposes of education, he set the prime one out thus—and in perfect harmony with the theme of this address:

“The development of confidence in one’s own genuine powers - however limited these may be - is the first essential of personal growth, and such confidence is rooted in an attitude to the world which finds it a good place and the people in it worthy of trust and love. In the beginning, belief in ourselves depends on someone else having believed in us, having cared for us, having loved us.

This (is) the first responsibility of parents and teachers...” (Morris, 1972, p261)

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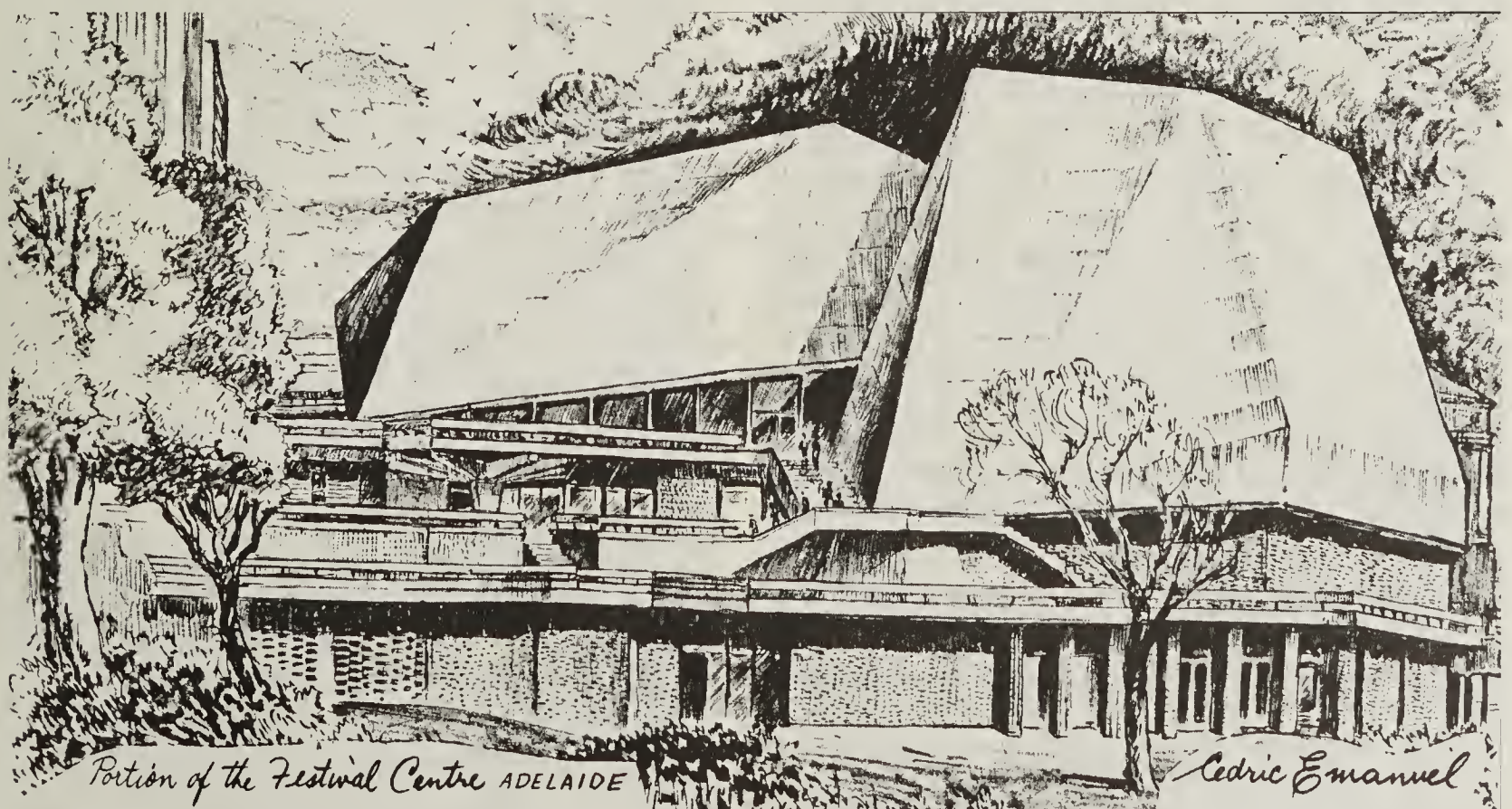
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# EDUCATION FOR A CARING COMMUNITY?

## PROSPECTS AND RETROSPECTS

Norman Graves

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*Professor Graves, in this article based on his address to the 34th WEF International Conference in Adelaide, stresses the importance of the community in promoting a caring education. He reflects on the caring community in which he grew up, and uses this experience to examine the concept of a caring community in the light of present day communities. The idea of a community changes and evolves as society changes, and these changes have not always been for the better, either in society at large, or in education, which reflects a growing preoccupation with personal success at the expense of caring for others. How to create and maintain a caring educational community in the face of considerable current pressures is the essential task for educators today.*

### Introduction

It is a very long time since I first became aware of formal education in the shape of an 'ecole maternelle' in France at the tender age of 5. I can still see the motherly figure of the teacher who looked after us, made us do all sorts of interesting things, and even introduced us to the letters of the alphabet. I did not know then that I would become a teacher and then a teacher educator. On reflection, what made my life then a pleasant one was the warmth and affection that surrounded us as children, both at home and usually at school. We, the children, were part of a caring community, in which parents, teachers, the local shopkeepers and even the local policeman, were seen to be people who cared about us sufficiently to protect us from harm and not hesitate to tell us when we were on the wrong path physically or morally.

What I want to emphasise is that in dealing with the topic 'Education for a Caring Community', the emphasis is as much on the community as on education. It is the community which is the base upon which a superstructure is built of institutions, including schools, which then themselves respond to community wishes and values, and help to shape the development of that community.

What I would therefore like to discuss (with you) is first the concept of a caring community, secondly the nature of present day communities,

thirdly what the idea of education for a caring community could mean, and lastly the constraints that face us in the real world. In doing this I shall try to face the world as it is whilst keeping in mind developments towards a better one.

### The concept of a caring community

It may be a natural thing for me to idealise my own childhood and look upon it as a golden age in which I lived a happy carefree life, coddled by family and community. It is a post-hoc perception which does not entirely square with the reality as it then was. I need only use my own family's history to know that all was not well. For example, my own father was unemployed for two years during the depression of the 1930s, and you can well imagine the effect this had on family finances and morale. The caring community came in the form of the extended family, which helped in what ways it could to alleviate hardship. If, however, we look beyond the family, then what precisely is, or could be, a caring community? What kind of community are we referring to?

Looking back, as we are wont to on these occasions, we can see that the idea of community has changed and evolved as society as a whole has changed. If we take a highly urban society like Australia or the United Kingdom, we find within it remnants of communities which belong to the various stages of the evolution of that society. Thus back in 1966, Ronald Frankenberg (Frankenberg 1966) was able to write about what he called 'truly rural' communities, about 'village in the country' communities, 'towns as villages' communities, 'small town' communities, 'communities in conurbations', and 'urban housing estate' communities. Perhaps we ought to note here that sociologists and social anthropologists are used to thinking of communities as relatively small groups rather than large ones. Thus whilst a village might be thought of as a community, as soon as one begins to examine towns, then unless the town is a very small one, it consists of communities, rather than a single community.

The idea of a community is essentially that of a network of relationships, in which people tend to know one another, and know the roles and statuses of members of the community. With this



comes a set of obligations which tend to be reciprocated. Thus within the family the father and mother accept responsibility for the upbringing of their own children in a physical and moral sense, whilst the children accept the right of their parents to direct and guide them. Outside the family, a local employer may, as well as using and paying for his workforce's labour, accept some responsibility for their general conditions of work, whilst the workers themselves may reciprocate by being loyal to their employer. The local politicians may decide to run the community in certain ways, but accept the need to consult their electors and take note of major dissatisfactions. The smaller the community, the more these networks of relationships are tightly meshed, and the greater is the number of linkages between members. The larger the community, the more the networks of relationships are loose and the smaller is the number of linkages between members. Of course much depends on the social traditions of the people concerned, and these will modify the generalisations made above. For example, it seems to me that in India, even within large urban areas, the sense of community may exist to a larger extent than in England.

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Now let me come to the question of what a caring community is or could be. To some extent what has been said earlier predicates some 'caring' since recognising an obligation to someone is a form of caring. However, it is as well if I indicate what I understand by a caring community, even though this will probably not be universally accepted. Caring involves an affective state of mind which values other human beings beside ourselves. It is a state of mind which recognises that we belong to a group and that the maintenance of the group is important for all individuals in the group. Thus mutually supportive relationships are not only actively promoted; but are seen as necessary to the health and survival of the group.

Perhaps it is important to state at the outset that such a caring community cannot logically be aggressively individualistic in its ideology. It is not possible for a community to be compassionate and caring and at the same time give its members the right to engage in unbridled activities, since sooner or later, some of these activities will be seen to be harming other members of the

community or interfering with their liberty. One does not have to go back to the 19th century to find examples which substantiate the proposition. To claim the individual right to smoke in an aircraft or train carriage or bus, is equally to deny the right of others to live in a smoke-free environment. This principle applies to economic relationships as well as in personal relationships. Thus a caring community is one which recognises that individual freedom has to have limits set by the rights and freedom of others. This is not a new principle, the Greeks were aware of this limitation on individual freedom in classical times; nearer our times the utilitarians were also conscious of it when formulating their 19th century philosophy of the greatest happiness for the greatest number. All those who developed the post-war welfare states in Europe or elsewhere were imbued with the idea that, given a situation in which there was a general scramble for resources, then there would be many weaker members of society who were likely to be losers. Yet in the current revival of the competitive ideology there is a tendency for those who advocate it to lose sight of the costs as well as the benefits of what in the 19th century would have been called a 'laissez faire' philosophy.

Let me go back to the nature of a caring community. What are the mutually supportive relationships which characterise such a community?

We must assume that at the base, there exists a set of family relationships which, whether they are more tightly or more loosely knit, involve affective bonds which are not easily destroyed. We know that the nature of these family bonds varies from society to society; the pattern is not a standard one. But we also know that where such bonds are destroyed, then trouble arises both for the individuals who are cast asunder and for the society as a whole, if this destruction of family bonds is widespread. The nuclear family is the one network of society where the individuals more readily abandon their own personal immediate interests for the benefit of children or wives and husbands, or siblings. In many societies this attitude is prevalent in the extended family. I realise that not all families have such affective bonds, nevertheless if a substantial number do not, then it is difficult to see how other relationships in society could be caring. There has to be some unit in society where such bonds can develop and then be extended to other aspects of community relationships. What we know of life in institutions (Vaizey) does not suggest that the family can easily be replaced as the basic unit of a community, even in the case of the kibbutzim.



If we then accept that family relationships are supportive, what else in society can provide such relationships? If we go back in time, then in a European setting, the Church was one such organisation which helped those in need both spiritually and physically. Monasteries, in spite of their strict discipline and their sometimes ascetic way of life, provided support for their members and also for lay persons who were in need of succour. In small communities, the priest would mobilise help for those in need, given his spiritual

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*we can see that the idea of a community has changed and evolved as society has changed.*

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and moral authority. Such relationships still exist today, they are not widespread in our urban communities, though I understand that the concept of community and mutual support is widespread in Islamic societies. Perhaps what is common about many of these mutually supportive relationships is that they arose because of a perceived need to provide help beyond what the family could provide, they were voluntary, they were local at first and then became regional, national and even international networks (for example, the Red Cross or Red Crescent), many ultimately received state help. Thus gradually, in those countries which were rich enough to be able to afford it (and in some which were not), the apparatus of the Welfare State developed. The health services and the social services are all part of the system of mutual support which has grown up over the years. Sometimes the bureaucracy associated with it makes the system appear less than caring, but in essence, the idea behind it stems from the affection that human beings have for one another, and the unwillingness to 'pass by on the other side' when someone is in trouble.

It is, of course, much easier to be moved to do something about a person's misfortune if we know the man or woman concerned. Nevertheless the fact that people do act in a compassionate way even for those whom they do not know, is shown by the tremendous response to the Ethiopian famine, through such television programmes as 'Live Aid'.

Thus a caring community is one in which the basic human emotions of love for one's fellows and compassion for the less fortunate are very much alive. It is also a community in which institutions have developed which make possible or facilitate the mutually supportive relationships in society. It is a society which values the individual, but which does accept that individual freedom has limits; these are not set for the glorifica-

tion of the state or some other institution, but to guarantee the freedom and welfare of other individuals.

### **Present day communities**

It is obvious that generalisations about the communities which exist in the world today can have little validity. I have been privileged to act as examiner and consultant to the National Institute of Education in Bhutan in the last five years. As such I have been able to travel in this beautiful Himalayan kingdom which has only taken the road to economic development in the last thirty years. In this country many communities are in isolated villages far from roads and other means of communication. Such communities are small, consisting of a few families. Survival depends on self-help and mutual support at harvest time or in times of need. At the other extreme, there are the huge conurbations of the industrialised or third world countries, London or Calcutta, New York or Manila, Paris or São Paulo. Whilst we know that communities do exist in these conurbations, they are more likely to exist in the bustees, bidonvilles or favelas than in the leafy suburbs. Perhaps it is the very existence of adversity which makes people collaborate and help one another.

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*economic forces are putting people together in large groups... but these groups seldom come together in spaces or in numbers that facilitate the growth of the community spirit.*

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The large city is structured spatially not only along certain functional lines (central business district, industrial areas, entertainment quarter, residential areas), but also along social class lines. The very workings of a free market in land and buildings ensures that social segregation takes place in the residential areas, with the best sites being used to put up the most expensive houses and so on down the scale. Thus in so far as communities exist in towns today they are homogeneous groups with similar incomes. The higher income groups have little opportunity to exercise charity and compassion within their own areas; economic need is absent. At the other end of the income scale, inner city areas have many needs, but the incomes of the inhabitants preclude them from being able to cope with them (Harvey DE, 1973). Those who take decisions about land use in the cities are those with economic power.

What evidence is there of community feeling in large cities? At one end of the social continuum, there are those people united in adversity who take direct action in groups in order to find



somewhere to live. In the third world this amounts to setting up makeshift housing on land and not owned by the settlers which collectively form the 'favelas' or 'barrios' of Latin America. The community spirit develops in attempts to obtain a legal right to settlement and to transform the temporary housing to something more solid and permanent with appropriate services. In India, as I saw outside Bangalore, the state may in fact aid this process by providing sites and services and leaving the inhabitants to do the rest. In the developed western cities, the community spirit is manifest also in illegal squats by homeless people as has happened in London on several occasions. More evident is the community spirit found among the immigrant groups who settle in large cities. This takes the form of mutual counselling and more flamboyantly in the carnivals such as the Notting Hill carnival in London.

It seems clear that whatever common action may be taken to safeguard the interest of a group within the city, the concept of a community is not quite the same as that which existed in a village. The communities tend to band together for a special purpose, for example to celebrate a national event (street parties in the UK), then disband. Similarly the transient nature of many inner city populations sometimes makes it difficult for the community spirit to develop. This needs time and a degree of stability among the inhabitants for leaders and activities to emerge. Even in the suburbs, the rate of change of house ownership may be such that the concept of a community is inappropriate. This is particularly true where

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*What makes a school a true caring community, as against one which is essentially a knowledge factory?*

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labour mobility is high, as in the USA and in particular in California. I have contrasted village life with the cities, but though in many developing countries villages do form stable communities in spite of some rural depopulation, is this true in the developed world? So many villages or small towns are no longer functional units having clear relationships with the surrounding countryside: they are really dormitories for workers whose links are with the cities 20, 30, 40, 50 or more kilometres away. Today in England people commute to London from Huntingdon (105 km) and Bath (195 km) as well as from many other places up to 100 km from London. They leave early, return late, and virtually only live there at weekends. One may wonder how far this is the basis for community life. I have lived for 25 years

in an outer London suburb and apart from my immediate neighbours and an old friend who happens by chance to live on the other side of town, I know nobody. Perhaps this says something about my lifestyle as well as something about the suburb I live in.

The conclusion I am coming to is that economic forces are putting people together in large groups in cities and large towns, but these groups seldom come together in spaces or in numbers that facilitate the growth of the community spirit. The experiment with high rise flats has proved an unmitigated disaster (Coleman, 1985) in spite of attempts to make some of these attractive by allowing for plenty of open spaces between them. The questions I put are: can caring communities develop in such conditions; what does educating for a caring community mean in these circumstances?

### **Educating for a caring community?**

The fundamental premise which needs to be argued out is that education within a society is a reflection of the aims and values of that society. I am here using the word society to mean the greater society that is a state or nation. It is an old idea, but one which in general is still valid. Thus Koranic schools in Islamic societies reflect the values and traditions of those societies. Many schools in India have a curriculum which mirrors on the one hand, the traditions of respecting the authority of the guru, and on the other hand some implanted cultural trait of the 19th and early 20th century British colonisers. Schools in western Europe for long reflected, in the curricula of their various schools, the idea that education should be adapted to the social role that children and students would be called upon to play in society; hence the broad distinction between an elementary education for the masses and a secondary education for the few. In societies which are changing, one sees the remnants of an education reflecting one set of values side by side with educational institutions which respond to new sets of values and conditions. In the Middle East and elsewhere, the Koranic schools exist side by side with schools which, though they do not reject Islam, reflect the needs of a society which is now espousing the benefits of 20th century technology and economic development. Similarly the states of western Europe, in providing secondary education for all pupils, were responding to their societies' post-war aspirations to provide some measure of equality of opportunity in the area of education and so raise the life chances of pupils for all sections of society.



Now clearly many societies maintain a clear set of values and the notion of a caring community is often one of these. In others it would seem that the notion of a caring community is covertly if not overtly being discouraged in the interest of greater self-reliance and greater economic efficiency.

The glorification of economic and financial success is accompanied by the paring down of benefits for the less fortunate. Tax cuts for those on higher incomes are matched by increasing charges for health care which the poorer members of society cannot meet. Subsidised loans for housing give huge benefits to the rich whilst the poor find it difficult to enter the housing market at all. Competition, aggressive behaviour in winning markets, developing acquisitive instincts; all these are values favoured in some societies. Alongside this is a barely concealed contempt for those who do not succeed or for those who subscribe to other values. The justification for this lies in the belief that by allowing individuals to gain economic success, the society at large will be better off in the long run. I must admit I find it difficult to understand how, if governments encourage the grabbing of economic power, somehow the people who succeed will willingly share this with the less fortunate. For this to happen, another and more powerful ideology would need to operate. It is therefore not surprising to find that in the United Kingdom, the church leaders and the government are at loggerheads over the values which are being promulgated by the British Government.

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***It would seem that the organs of government are bent on minimising the idea of a caring community.***

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If some societies have developed this 'enterprise culture', then this is likely to be reflected in their schooling. We do not have to look hard for this. Schools in the United Kingdom are developing mini enterprises, the profit motive is being rehabilitated, and economic awareness is one of the objectives of cross-curricular activities. Further, one of the pervading influences on curriculum development in schools is no longer the Schools Council, but the Training Commission (formerly Manpower Services Commission) with its emphasis on Technical and Vocational Education Initiatives (TVEI). Though this is not overtly pushing the message of the enterprise culture (it is more concerned with developing physical skills and mental abilities), it emphasises the link between education and the world of

work. Perhaps what is not lost upon teachers is the fact that, if they want funds to obtain certain types of equipment or for curriculum development, then they need to fit it into a framework agreeable to the Training Commission. Thus teachers are becoming clients of a state organisation which will support their activities only if these conform to criteria set by that organisation, and these reflect the ideology of the current British government.

Is education for a caring community then possible in such states? It would seem as though the organs of government are bent on minimising the idea of a caring community. Attempts by schools to educate for a caring community would seem to be going against what are current tendencies in society, and would therefore run into resistance from governments, parents, employers and perhaps even the pupils themselves if they had been indoctrinated into the 'hard nosed' enterprise culture ideas. In short, is it likely that there would be a clash between the values of the school community and that of society at large?

The answer it seems is yes. Indeed, if I understand him correctly, Alasdair MacIntyre, in an essay called *The Idea of an Educated Public*, argues that "the mission with which contemporary teachers are entrusted is both essential and impossible" (MacIntyre, 1987). He argues that the mission, fitting pupils for an occupational niche and teaching them to think for themselves, cannot both be achieved in modern society. They are, he argues, mutually incompatible because teaching pupils to think only has meaning in the context of discourse with an educated public. But, that educated public with a common set of beliefs and values has been replaced by a public that only has expertise in certain areas and no shared culture. The instrumental role of education crowds out the mind development role, the former reflecting the values of those in power in society. But be that as it may, the essential thesis is that education for a caring community may well clash with the contemporary reality of some societies. Of course, we cannot be too categorical. Societies are not homogeneous, dominant ideologies are not held by everyone; indeed, if opinion polls are to be believed, even governments with solid majorities do not always reflect the views of the electorate. Thus support may well be expected from a substantial section of society.

The problem remains: what can be done if we as educators believe in the development of individuals who have an essential concern for the welfare of their fellow beings as well as sensitivity to their



environment, when the ethos external to the school is not in harmony with these goals? Of course, given the resources we could do what some of the pioneers of the New Education Fellowship did, set up private schools in wooded hills or Surrey (or in the Blue Mountains of New South Wales?) in which the principles of the caring community will be practised. I would suggest that this option is not one which will really tackle the problem in its current guise, since most of our children are in state schools and not in the private sector. It seems clear to me as it does to Philip Gammage that we need to create caring communities within the schools in which we teach, or with which we have special relationships as parents, governors or administrators. Once pupils have experienced such a community, they will wish to continue to experience one after leaving school. They may well get a shock.

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*a caring community exists in a school where the staff... are genuinely happy in what they are doing.*

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How does one create a caring community in a school? Clearly this cannot happen overnight, particularly in secondary schools. Many primary schools are such communities, others are halfway there. Philip Gammage (1988) has sketched out for us some of the principles to be observed by teachers within such a school. I am happy to accept these principles, but I am also conscious that the process of putting them into operation may not be that easy. I have always been conscious in my own career of the difference between what is desirable to achieve and what can in reality be achieved. To use the title of Sir John Harvey-Jones book, *Making it Happen* (1988) it is by no means an easy task, in industry, commerce or education.

I would argue that a school's prime function is the development of the intellect and skills of its pupils. To lose sight of this goal in favour of some vague social purpose is not to help the process of education. Similarly to look upon school as primarily concerned with vocational education is also a delusion. Schools cannot and never will be able to train for the multitude of occupations in existence or to be created in the future. But the development of intellect and skills can go on in a context which is caring in the sense I have outlined earlier in relation to communities. What makes a school a true caring community as against one which is essentially a knowledge factory? Let me illustrate this in relation to my recent experiences as an external examiner at a

university in the UK, since, although not a school, it is an educational institution concerned, in the section which I visited, with teacher education. What struck me most about the education staff was the friendly way in which they interacted with one another and the care they took over their students. These friendly relationships occurred alongside an absence of fierce competition for academic honours or promotion or publication records or the usual rivalries that set academic against academic. The staff seemed to be pulling together for the greater good of the students and the institution rather than for their own personal advantage. This did not mean that there were no black sheep among the flock, but these were too few to make much difference to the overall ambience of the place. Thus when I interviewed the students who were about to leave the university, the response I obtained was one of gratitude for years well spent in a friendly but stimulating environment. There were, of course, criticisms, but these were specific to particular courses, rather than general about the personal or academic environment. To further illustrate this point, I can refer to my own experiences for just over four years in a London secondary school where the atmosphere was similar. Again not all the staff nor all the pupils were angels, but the general atmosphere of quiet business and friendly relations dominated, with an absence of bitter rivalries. Teachers did get promoted to other jobs, but there was no frenetic determination to be seen to be doing something extraordinary or to out-shine some other member of staff.

To come to the point, I suspect that a caring community exists in a school where the staff are not simply thinking of using the school as a means of furthering their own career, but are genuinely happy in what they are doing and in their relationships with children and colleagues. Of course the absence of overriding ambition among staff should not mean a lack of interest in the job in hand, as the result may be even worse than in a school full of ambitious teachers. Neither does it mean that teachers are in some way "soft" and let the children get away with a minimum of work. Indeed as we know, children themselves like to be set targets to achieve. But equally we need to limit the pressure on children. The way authority is exercised, recognising the autonomy of children, is important (Pring 1984).

On the other hand, teachers who are being harassed constantly to undertake new duties, change curricula, set new tests and so on, are unlikely to become the caring community which will be reflected in the children's learning and



behaviour. A caring community needs to have its own ideals, to be reasonably stable over time, with just enough change to be stimulating; it needs to have a sympathetic leadership which exemplifies the qualities needed in the teachers. Such a community needs also to forge links with the outside community of parents especially, so that warm affective bonds rather than antagonistic bonds develop between the school and its clients. The whole ethos created should be one of education as a cooperative enterprise between the school and the community of parents.

The emphasis I am placing on personal relationships is primordial. I believe it to be more important than the particular curriculum the school follows and the nature of the educational technology it uses. I am not, of course, saying that curriculum or technology are unimportant, but rather than in educating for a caring community they come after the ethos created by the staff. How to create such an ethos is a question that WEF might well discuss.

### Constraints and conclusions

Alas, I am all too aware that the caring school community may not be in harmony with the pushy, competitive society that is much in vogue in the 1980s. In education, the swing of the pendulum is often wide, especially in the literature. There is also a tendency for the neophyte to believe that a practice he or she is advocating has never been used before and will revolutionise the

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*Teachers are the forlorn hope of western modernity.*

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practice of education, when a little historical research will show that Komenius or even Socrates was aware of it. Indeed much of the cult of efficiency was present in 19th century English elementary education when the Revised Code of payments by results introduced by Robert Lowe in 1863 was meant to ensure that elementary education would be efficient or, if not efficient, then cheap. Today we are witnessing similar attempts to measure the output of schools in terms of the test and examination results of individual schools, whilst teachers are to be submitted to a system of appraisal to assess their performance. The pressures on staff in the schools of the United Kingdom for example, are likely to be even greater in the next ten years than they have been in the last ten years, especially as the National Curriculum will need to be implemented. As the pressures increase so relations within schools are

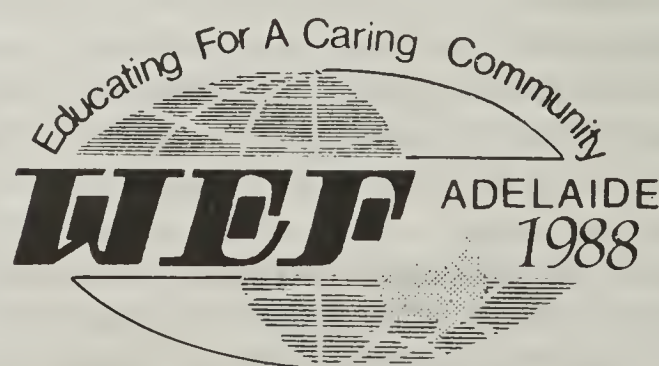
likely to become more tense. Further, the older members of the school community are likely to go on seeking early retirement, as they are at present. Will the wise counsels of the experienced be lost, or, on the contrary, will their departure be seen as a good thing enabling modernity to prevail? In the last analysis, can the school as a caring community survive?

I must admit to one side of me being pessimistic. Perhaps it is the pace at which things are changing in education which makes me wonder whether the energy is there to maintain the values which some of us hold dear. Another side of me argues that those who make teaching their career do so for more than purely economic reasons. Consequently it is they who make the system work. If they hold on to the values that animate the caring community, then no edict or regulation can change that. This is the basis of my optimistic side. Alasdair MacIntyre put it less optimistically in his Richard Peters lecture: "Teachers are the forlorn hope of Western Modernity".

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# THE NEW ERA

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THE WORLD EDUCATION FELLOWSHIP
AN APPEAL FROM THE CHAIRMAN OF WEF INTERNATIONAL

Dear Member

Although the accounts of the WEF are currently in balance, we need a much bigger membership of the Fellowship and also a greater readership of New Era in Education to prosper and keep WEF in good financial health, as well as to develop valuable new initiatives, which we have in mind.

With this letter I am asking each member to let us have the name and address of one sympathetic person or organisation to whom we could ask for help either in the form of annual subscription or covenanted subscription or even just a donation. Please include yourself in this appeal and fill in one or more of the forms below.

Please note that subscription rates to New Era in Education for 1989 will have (reluctantly) to be increased as indicated overleaf to meet rising costs. Subscriptions will henceforth automatically give individuals annual membership of WEF International.

Perhaps you would be kind enough to fill in the slip below this letter and return it to our Honorary Treasurer, Frank E Werth, 14 Wavel Mews, London NW6 3AB, England.

Thank you.

Yours sincerely
Professor Norman Graves
Chairman World Education Fellowship

FORM 1

SYMPATHETIC NEW MEMBERS/ORGANISATIONS

Name of Prospective WEF Member/Organisation (Block Capitals) .....
Address (Block Capitals) .....
.....
.....
Sent by current WEF member (Block Capitals) .....
Signature .....

FORM 2

DEED OF COVENANT
(UK Taxpayers Only)

THE WORLD EDUCATION FELLOWSHIP

Full name in capitals I .....
Address in capitals of .....
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Please enter period (in words) which must NOT be less than
Date when payments are to start. It must be after the date of signing this Deed (14 days or more)
HEREBY COVENANT WITH THE WORLD EDUCATION FELLOWSHIP (hereinafter called "The four years Fellowship")
that for a period of ..... years from the ..... day of ..... 19..... or during my life (whichever period shall be the shorter) I will pay annually to the Fellowship out of my taxed income such a



Annual sum to be paid (in figures and words

sum as will after the deduction of income tax at the basic rate for the time being in force amount to £.....  
(.....)  
Signed, sealed and delivered by me this ..... day of ..... 19.....

Signature

.....

Signature of witness  
(must not be the spouse of the donor)

in the presence of .....

Address of witness

.....  
.....

Please note:

- **Minimum recommended covenant** is £15 per annum for 4 years (or more)
- **Payment.** The most convenient method of payment is by Bankers Order. Please complete the form below and send it with your Deed of Covenant to  
**F. Werth, Hon. Treasurer, World Education Fellowship, 14 Wavel Mews, London NW6 3AB.**  
It should not be sent to your bankers.

Form 3

Bankers Order

Name and full address of donor's bank in capitals

To .....

of .....

Please pay to MIDLAND BANK PLC, 940-07-17), 73 Wandsworth High Street, London SW18 2PT for the credit of WORLD EDUCATION FELLOWSHIP account no 71011049

Annual sum to be paid (in figures and words as in Deed of Covenant). Please enter period as in Covenant above.

the sum of £ ..... (.....)  
every year for ..... years, starting on .....

Signature

Mr/Mrs/Ms/Title and full name in capitals

Signed .....Date .....

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Account no to be debited

Account number .....



*This article draws attention to the great and artificial gulf between what goes on inside schools and what goes on outside. This gulf persists, despite the fact that children, via the mass media, are increasingly aware of their surroundings, which now encompass the whole planet.*

*A number of ways in which learning and living can be brought together are proposed, including better use of audio-visual material, and drawing upon the experiences of pupils. The key is seen as the stimulation of the pupils' own curiosity and personal motivation in the context of a caring school community.*

## **Introduction: the global perspective**

We live on a still-beautiful planet, swinging its way through the infinitudes of space. It is a small, fertile planet, home for millions of different kinds of living creatures, including ourselves. We human beings are inescapably responsible for this home in space. Yet it is in profound peril - from war, radiation, erosion, deforestation, pollution. To enjoy or to destroy? To play a part as responsible, caring, creative, competent people or to spend our lives imprisoned by self-centred egocentricity, narrow nationalisms and exclusively local loyalties? That perspective and those choices are what a modern education has to be about.

The two poles of the perspective are the individual and the cosmos; an educated awareness involves both, and everything that comes in between - not in excruciating detail but as vision, and commitment, wonder and excitement. Is it not incredible that, within such a context of being and relating, many children can still find only one word to describe their lessons - boring?

What is hampering us? The young themselves are already immersed in the contemporary scene. The whole world comes to them on their television screens and via their radios; travelling widely is on the annual agenda of more and more people; Uncle Bob is helping to set up a computer system in Zimbabwe; Auntie Tina is with a medical team in Ethiopia; the postman's son is working on a building site in New Guinea. The local supermarket offers products from all over the world; Japanese cars feature in every parking

lot; aeroplanes fly overhead in the constant toing and froing of humankind; sporting competitions involve all five continents.

## **Missing links in the school**

And yet little of all this modern reality gets past the school gate. The flavour of the schoolday is all too often; 'We are here, all that is out there, and have you done your homework?' Somehow the links are missing; the excitement lost; the sense of responsibility never engendered. That is what we have to make good, and to take further.

It is not a matter of either/or. The perennial purposes of education are still there: to teach basic skills; to put in the cultural background; to nourish abilities; to prepare for life as individuals, citizens and workers. It is the context that has to change, and by bringing the context up to date we can reinvigorate the whole.

The context is multiple. At the centre is the aware, anxious, hopeful, striving, wondering individual. He or she wants to make a success of his/her life, to find out what he/she can do, and be, and understand, and to grow in the process. The proof of that is the four-year-olds in any well-run nursery school. There is no apathy there, no lack of curiosity, no sloppy indifference to things; instead, a fizzing, vigorous enthusiasm for everything. This is what human beings are made of and, if no trace of this hopeful dawn remains ten years later, it is because we have blotted it out by too much forced feeding and the consequent discouragement of the individual's own powers.

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***The two poles of the perspective are the individual and the cosmos; an educated awareness involves both, and everything that comes in between...***

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Beyond the boundaries of the self are other people who are close and known; beyond the intimate group, the locality; beyond the locality, the nation - the continent - the world - the cosmos. A child growing up in modern times needs a lively awareness of, and links with, the totality of his environment.

I happened to be travelling overseas at the time of the first expedition to the moon. A group of us were on our way home in my host's car. One was



an intelligent eighteen-year-old girl, in her last year at school. We took a break in our journey and above us the moon was exceptionally bright and clear. Someone remarked on it. I said, 'To think that the astronauts are on their way to it right now!' The girl said, 'Oh, I didn't know it was that moon.' I wondered what sort of introduction to her universe she had been receiving at school. In a research I conducted into English sixth form curricula, in the 1970s, I found that there was no element of astronomy present in 92% of the schools in the sample.

The gap in global awareness can be almost as stark. It is possible for children to sit through hundreds of geography lessons and still lack a global perspective. They may acquire packets of facts without any real appreciation that what they are learning about is their world. Identification requires experiences that make all the aspects of the human context personally relevant. Subjects alone cannot do this. By their nature, they are isolated and isolating. In order that the reality of local and global life may be absorbed into the growing personality, so that it is a reality 'for me', its dimensions must permeate the whole of educational experience.

### **Bringing the locality into the school**

There are many ways, as a number of schools have demonstrated, how the locality can be brought into the life of the school. Visits of course. Field studies. Brass rubbings in the local church. All that, but more than that. The woman principal of a community school told me: 'We like to give a local reference to everything we teach.' There were no isolated subjects in that school's curriculum. The school also contributed to the life of the community in many ways. For one thing, the school orchestra was available for worthy occasions. Reciprocally, parents joined in the life of the school, including attending classes to acquire new skills. All the senior pupils made an active survey of the job prospects in the area, while the personnel officers from local firms were invited to meet pupil groups to discuss opportunities.

Projects designed to give global orientation are appropriate at any age. 'Animals of the World' is always popular and, equally, 'Peoples of the World'. There should be plenty of maps of the world about the place and at least one good-sized globe. 'Where does it come from?' can set children nosing around the shops, and their homes, to discover that the world is now everyone's market place.

History and Biology can easily be given both a

local and a global reference. Where were the oldest fossils found? Why are native Australian animals mostly marsupials? What part have horses played in the story of mankind? What was it like here 500 years ago? How much of our country was forest at that time? How much of it is still forest? What is life in a rain forest like? Why will it be disastrous if they all get destroyed? I often quote a brilliant piece of teaching I saw some years ago when an imaginative and enthusiastic young man of robust proportions took on the task of trying to stir a little interest in their own education within a group of fifteen year old boy rejects from the mainstream.

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***The flavour of the schoolday is all too often: 'We are here, all that is out there, and have you done your homework?'***

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He built a complete education on their interests, one of which was motorcycles. Maths, science, metallurgy, and motor engineering were easily brought in. The study worked up to planning a world tour by motorcycle with a minimum of sea crossings. Maps were drawn. The whole enterprise costed. Those whose reading and writing were shaky strove hard to catch up, so that they could play their part in the project. Extra tuition was laid on after school to help them.

We may note that once motivation is aroused, learning can be fast. Many illiterates among recruits in the last war were rescued from their predicament by the desire to read for themselves the letters they received from home, and to be able to write back. There is a single solution to all backwardness, assuming a reasonable level of personal capacity - generating appropriate motivation. That applies equally to learning elementary mathematics and acquiring a feeling for the life of the world.

### **Modern teaching aids**

Modern teaching equipment - especially videos - lend themselves to developing global perspective. I have heard it suggested that the best way to provide general historical and geographical background for all children today would be via a carefully-produced series of videos that would supply the flavour and sequence of world history, backed by discussion and personal work; and, similarly, a panorama of the world. Pupils who showed a special interest in these areas could then pursue aspects of them in more detail by more traditional methods. Such approaches would, incidentally, save an enormous amount of pupil and teacher time.



Visual techniques in general are still very much underused in education. I have at my elbow a senior biology text which runs to over 600 large pages. It is well written and generously illustrated but its efficacy would be enormously increased if it could be accompanied by mobile visuals to bring home some of the more elaborate structures and processes.

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*Within such an environment... children will be well placed to understand that the Earth is our planet, that we are responsible for it, and that its good future depends on our care and concern.*

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The everyday news also provides many opportunities for extending global awareness and establishing links between the local and the global. Newsboards of photographs and cuttings, which are kept up to date by teams of pupils, can bring local and world events to the notice of the class. The contributions should not, of course, only be put there; they should also be reported on and discussed. At the appropriate time of year, pupils can contribute holiday snapshots or postcards to the newsboard and relate their holiday location to large maps of the nation and the world, without which any modern classroom is underequipped.

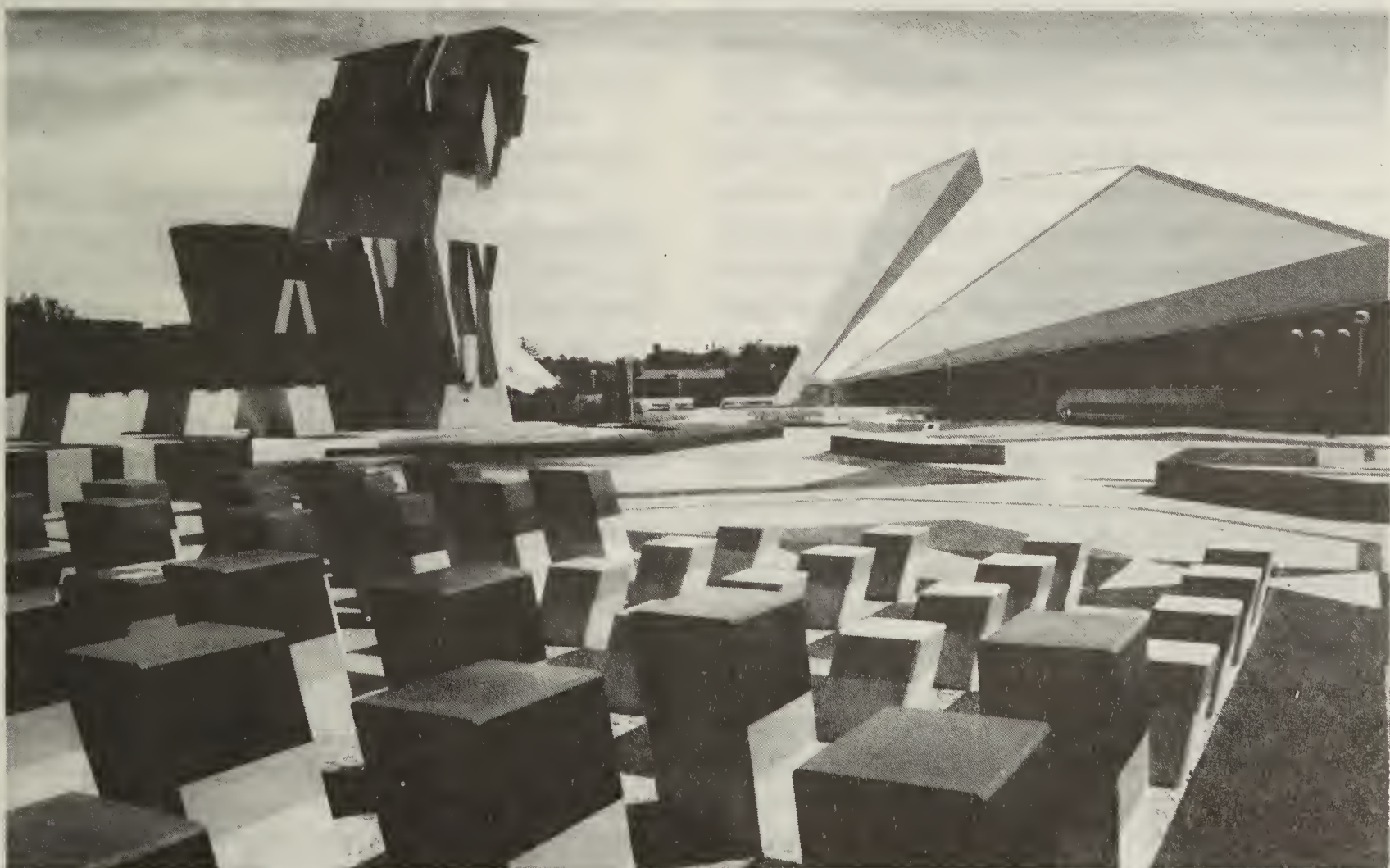
Exchanging parcels of photographs, cuttings and drawings with overseas schools is yet another way of reaching out towards the wider world.

### **Conclusion: The caring school community**

Yet all such initiatives depend, ultimately, for their effectiveness upon the quality of the community life of the school itself. Anxious, discouraged and frustrated individuals, whether children or adults cannot open their hearts to the world in caring, adventurous and delighted acceptance. The pupil who is a member of a purposeful, friendly school, which welcomes and acknowledges the presence and contribution of all its members, will learn how to be his/her authentic self and, therefore, how to share and to relate. Such school communities, whole in themselves, and living in close commitment to the greater whole beyond themselves, at local, national and global levels, are the places where citizens of the world can best learn and grow.

Within such an environment, and enlarged by the experiences school and community have to offer, children will be well placed to understand that the earth is our planet, that we are responsible for it, and that its good future depends on our caring and concern. Nothing less can, today, be regarded as a proper outcome of the educational process.

Dr James Hemming is a distinguished educational writer and broadcaster, Honorary Adviser to the WEF, and an Associate Editor of "New Era in Education".



*The Festival Centre Complex Adelaide*



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# PRINCIPLES AND PRACTICE IN EDUCATING FOR A CARING COMMUNITY

Peter van Stapele

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*This article outlines the proposed contribution of WEF's Dutch Section to the 34th International Conference. A central theme is the exploration of the way people come to terms with reality: they enter a semiotic dialogue in which symbols are used to understand, to value, and to create realities.*

*This creative use of signs, which is at the heart of the educational process, presupposes the support of the individual by a caring community based on the six principles of cooperation, genuineness, pleasure, responsibility, accessibility and freedom.*

*The Dutch Section will explore this through a workshop on drama education for a caring community, as well as sharing their experience in multicultural drama workshops, using children's art, media education and non-Western art.*

## **Introduction: What is a caring community?**

The aims of education influence its meaning and interpretation, and also its outcomes. When we say that a human being is educated for something, we usually mean that he or she received an intellectual and moral training to practise a profession and/or to be able to do certain things properly; e.g. we say that people are educated for the law and/or to behave well. But if we say that we want to develop an education for a caring community, our aim seems to be more than this.

What then is a caring community? The word community seems to be the less complicated of the two. It means the people living in a certain place which we consider as a whole; e.g. we may consider a district as a community but also the whole world. Now if we consider a community as our community, one of the things we do about it is caring. *Caring is doing.* But we did not say that we want to develop education for a caring person, because we think and feel that each human being is a part of his or her community (or, rather, communities). Therefore we want to educate ourselves and others to form a caring community, for which every one of its members is responsible.

We may consider the district we live in as our community, or our country, or the whole world. In any case the main aim of our education is caring, which is a very complicated concept,

based upon certain paradigms (e.g. beliefs, ideologies, mythologies). This means that we cannot treat the subject of caring exhaustively, because we could interpret it ad infinitum. On the other hand, the word caring cannot be misunderstood. Caring is doing. It means that we must deal with our community, be responsible for it, that is for ourselves and for other people, that we feel interest in our community and work for its benefit, that we are worried about its problems and contribute to solve them.

The outcome of an education for a caring community, then, is that people are willing and able to be actively responsible for one another in the place with they consider as their place. This must be learned within each situation of education, e.g. in the home and in the school, the results of which education can be transferred to other situations in the community, e.g. working together with other people in the district, the country, the world.

## **Six principles for caring education**

Education as formulated in the introduction implies several conditions, which are important in the concepts I have mentioned, which are:

- being interested in and responsible for our community
- willing and being able to make contributions to our community
- working together with other people in our community
- being sensitive to and dealing with problems of our community in order to solve them.

If we learn and teach this in our educational situations, we and our pupils and students will be able to transfer it to other situations in our community. If we are not realising those aims in our educational practices, there cannot be a real transfer of the values we have formulated. This leads to the formulation of the following six principles for good educational practice in the home and in the schools, making for a caring community:

### **(a) Cooperation**

Learning to be cooperative, that is: working together with others for a common purpose, also with regard to the transmission of knowledge, not only to bring out results for one's own sake, but



also for others.

### **(b) Genuineness**

Learning that what is studied and worked for has the quality of genuineness, that they has a value for peoples' lives so that it can develop true feelings and interest, related to their abilities. This concerns values such as honesty; truth; relevance of information; and using sound evidence in argument.

### **(c) Pleasure**

Developing the feeling of being happy and satisfied, presupposes an environment in which people can feel secure, where they are not alienated, as a basis for exploring new territories of knowledge and life. Such an environment can only be developed by the people involved in the educational process, which among other things means that pupils and students learn to participate in governing educational institutions.

### **(d) Responsibility**

Learning to take and carry responsibility within educational situations, including organisational responsibility. This is not a matter of putting heavy responsibilities on shoulders that are too young and inexperienced. It means accepting that all human beings can learn to act responsibly in cooperation with others. It is above all a matter of developing the courage to rely on one's own power, including the ability to think in terms of change, and to recognise ambivalences, in information, knowledge, feelings, and in the situations we experience.

### **(e) Accessibility**

Learning how to access and use sources and resources, especially those that are not easily accessible. It is not enough to provide a learner with information: he or she should be enabled to obtain information before and during the process of digesting it. This includes making decisions on matters like the quantity and the quality of information, the value of it (e.g. true or false information), and questions of evidence with regard to argument.

### **(f) Freedom**

Learning to be free, especially to participate in making the situations we live and work in. Free to be subjects of our own history, present and future. Free to create our own world (realities). This may be the most utopian of the principles formulated in this article. Freedom may be a very difficult concept, but it must not be only an

attractive and desirable but impracticable idea in education. Of course, we cannot influence all the factors which generate our relations with one another, and we are confronted with great problems here, especially in situations where people are not free from hunger, poverty and different forms of violence. But in most situations of education we can learn to be more free and act more freely. This means that we can learn to depend on each other without accepting acts of domination and oppression from others and from ourselves in everyday practice. This implies that we develop good relationships with one another within each situation, solving our conflicts and communicating in a friendly, perspicuous and orderly manner. In our communication and interaction with one another we can try to learn not to impose our will and wishes against other people's will and wishes, although at the same time we can learn to make out good cases for making proper and just and democratic decisions. This implies being friendly with one another; the development of respect, and sensitivity for others' feelings and opinions; and the development of openness, especially to one's own and others' possibilities. Above all, it is very important to avoid acts based on cultural dominance and élitist arrogance, because cultural freedom is most important for the development of an independent personality in cooperation and solidarity with other people.

These are in my opinion the principles for developing an education for a caring community in our homes and other educational institutions. In this way we may create a caring education which can be transferred by the learners themselves to other situations in their community.

### **The dialectical code of education**

On previous occasions (*The New Era* vols 64/4 1983, and 66/1 1985) I have proposed that the main aim of education should be learning the use of the numerous ways in which human beings are able to express and communicate experience. I have based this opinion on a theory of signs (semiotics) and on analysis of the use of signs in very different situations, which I will not discuss in this article. The main point of what I have written on this subject so far is that people cannot develop into independent and cooperative human beings if they cannot make sense of the world themselves. Everything that I have experienced and explored in the field of education points in one direction: learning to understand, valuing and creating realities through the use of signs, should be the basis of all education.

I have also argued that the most fundamental



way in which we can learn the creative use of signs is through the arts, because they have the power to teach us how realities are created and because the use of signs in all situations is basically of a dramatic–narrative nature (*The Necessity of the Arts in Education*, Report of WEF's 1984 International Conference, Den Haag 1987: 20–30). I consider the arts as social phenomena, that is: they form the basis for the development of our potential for penetrating realities and creating new ones. This idea, that people make sense of the world and make constructs of reality—basically an artistic process—through the creative use of signs and codes (rules, principles and conventions), is the foundation of a workshop on drama education for a caring community which I will organise and conduct before and/or during the Adelaide Conference. The aim of the workshop is to illustrate and experience what I call a dialectical code in education. This means that all people involved in learning processes learn the creative use of all possible sign systems ('languages') within their educational situations in dialogue with the inner and the outer worlds. That is: learn how realities outside us can be transformed through semiosis, the signifying process of the use of signs in an active, creative and cooperative way.

### **Workshop on drama education for a caring community**

The workshop will be very practical and the results of it can be applied in every educational situation. The method has been developed and tested in different educational situations with pupils and students of all ages and social groups, in western as well as non–western countries. The basics of the method are the same. It is by the use of media—e.g. storytelling/drama through audiovisual media—that people create symbolic arrangements, form new realities related to existing ones and to interaction with others. This way of communication influences our experiences of situations (realities) and therefore our reality itself. If people are not competent users of these media, they have no power to govern realities. For this reason education should provide the possibility for people to learn the use of media through perception, analysis and production.

In the workshop we will work together in perceiving and analysing means and aspects—especially structure—of storytelling/drama by the use of audiovisual media, based on a working paper and with the use of drawings, photos, shadowtheatre and video. Then we will produce our own stories/dramas in small groups with the use of a shadow theatre and an overhead projector.

Aspects of this work will be: structuring stories/dramas; writing a scenario/script; developing a story board; making simple drawings and/or puppets; the making of sounds; integrating all that has been learned in a performance.

We will show the results of our work and discuss it with participants. This will provide ideas and materials for curriculum practice in the participants' own educational situations, e.g. at home and in school.

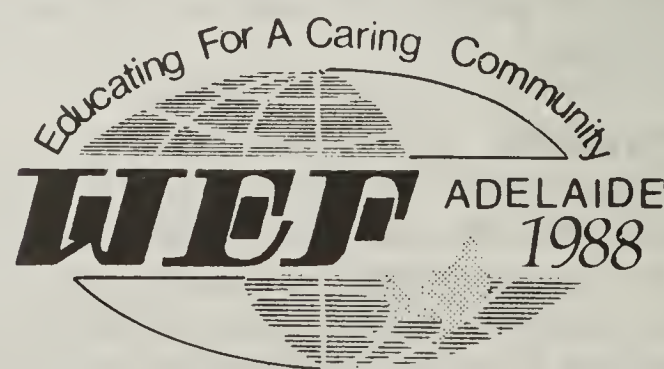
### **Other contributions of WEF's Dutch Section**

Based on ideas outlined in this article WEF's Dutch Section supports people and groups in educational situations by giving advice, organising training, and by cooperating in research and the development of methods. Examples of this work will be presented at the conference in Adelaide in one or more of the small group seminars, by Johannes Odé and Peter van Stapele, and through a film and an exhibition.

### **Conclusion**

We have outlined six principles for creating a caring community by education in the arts. Through our workshops in Adelaide we hope to give concrete examples of caring education in practice, related to these principles, and to paradigms and theories that underpin this practice. We hope that participants in the workshops will enjoy themselves, and we look forward to revisiting beautiful Australia to participate in the Conference.

Peter van Stapele is a professor of drama in theatre and film at the University in Leyden. He is engaged in research on text analysis, performance theory, and audience response, and the development of educational methods. He is the chairperson of the Dutch Section, member of WEF's Guiding Committee, and associate editor of *New Era in Education*.





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# PROBLEMS OF EDUCATING FOR A CARING COMMUNITY IN CONTEMPORARY JAPAN

Masako Ejima

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*This article describes some of the influences which traditional Japanese values have in a modern educational context. On the positive side, a great deal of attention is lavished on the child, who is early encouraged to develop humility and consideration for others. On the negative side, however, children become self-centred in a school system which progressively promotes competition rather than cooperation. The central role of the mother in Japanese culture as responsible for the education of her children is emphasised and examined for its appropriateness for the creation of a future caring community.*

## Introduction: Child rearing in Japanese family culture

If we wish to educate for a caring community, it will be useful to know how the mother thinks about caring, and how she feels in educating her own child in the context of Japanese society.

First of all, it is very important to understand the cultural circumstances in which Japanese mothers are placed and the conditions of Japanese women as such. Only after we have understood this, will we be able to understand how Japanese mothers think about education for a caring community.

The following explanations are based on reported research supported by my personal experiences, and observations on the families of my three married sisters, who are also employed in work outside the family, to illustrate the case.

The majority of Japanese husbands and wives wish to raise three children and to live in a family comprising three generations, i.e. children, parents and grandparents. The reality, however, is quite different. The majority live in the so-called core family (newly-wed alone, or parents with children only) and have only one child or two children. In Japan there are 1.7 children in an average family, partly for economic reasons, partly because of housing conditions, and partly because of employment circumstances. Many Japanese women are employed. In fact 55% of Japanese housewives work. But it turns out that the women do not achieve self-realisation in working. In Japan only 3.8% of the diet members and only 1.7% of local parliaments are women.

Unfortunately, according to research on the

consciousness of working women, young women aim at being a 'bright and precious flower' in the working place, and only 11.8% wish to be 'a woman with the capability of a man'. Many Japanese girls start working after graduation from high schools or university. However many of them quit work when they get married or when they become mothers. Later on, when the children do not require so much attention, they return to employment, frequently in part-time jobs.

Maybe they work only part-time—but why do they want to work at all? It is because they need money to pay for a better education for their children!

## Why do Japanese mothers want to work?

In December 1987 the Ministry of Education published statistics on the cost of education. In Japan, theoretically, education in elementary and in lower secondary schools is free of charge. In fact, however, parents pay ¥178,000 (about £800) annually for their children in elementary schools and ¥218,000 (nearly £1000) annually for their children in junior high schools. That money is needed for private lessons, for private tutors, or attending *juku*. For a student in a public senior high school parents pay ¥284,000 (about £1300) and for a student in a private high school they pay ¥580,000 (over £2,500) annually on average.

In January or February each year entrance examinations are administered as a condition for admittance to the upper school. To be admitted to a university, the same student may take the entrance examination during the same season four or five times, at different universities, or within the same university, in the case of private universities. One might have to pay ¥578,000 (about £2,500) in tuition fees upon admittance. The total cost including tuition, boarding, meals and books for a student enrolled in a private university amounts to about ¥2,000,000 (about £9,000) annually. Since the average income of a Japanese family amounts to ¥7,460,000 (about £33,000) one can imagine what a heavy burden is placed on the family by the costs of education. Ten years ago, parents did not have to prepare in advance to finance the entrance examinations of their children; but now they do so long in advance, starting



when their children are still in elementary or high schools. In these circumstances, many mothers sacrifice their lives in order to provide a good education for their children.

### **The Japanese mother is strict**

What, in such a cultural context, is the contact between mothers and their children like? A report prepared by the government under the title "The present situation of and countermeasures against juvenile delinquency" (*White Paper on Youth*, Tokyo, 1987) contains information on the Japanese mother and about her contact with her children. Children consider their mother stricter than their father. 47.5% of the children between twelve and eighteen years of age say that their mothers are *very* strict. The reason is that mothers keep complaining about the studies and the school records of the children. Fathers evidently leave the education of the children entirely to the mother. Thus the Japanese mothers form the young, who some day will, as adults, rule the nation.

On the other hand, though children are treated very strictly by their mothers, it is admitted that mothers understand their children very well. Japanese mothers being in close contact with their children know everything about their school record, their course of studies, etc. We can see that in Japanese society great importance is given to the role of the mother in the family.

In the majority of families children are educated by their mothers to a sense of order following the principle, "Ten minutes to put your table in order, the same time to put your room in order"—and this applies also to families in rural areas. On the other hand, children rely for many things very much on their mother. The mother ensures a tidy school uniform; she washes dishes and stores away tableware. As a consequence, only 3% of Japanese children volunteer help in the home. This percentage is very low compared to the USA or to West Germany.

### **Private lessons, private tutors and 'Juku'**

In 1984 in Tokyo, Osaka and Nagoya, one out of every three elementary school children and one out of two junior high school children took private lessons, had a private tutor or went to *juku*. This type of education starts almost at the embryo stage. The Japanese mother listens to Mozart's music when she is pregnant so that her baby will grow up to enjoy classical music. At birth, the baby is brought to a swimming school. Such examples are not rare.

At the age of two and a half children enter

Kindergarten. Very small children attend sports classes or music lessons.

One of my nephews goes to a karate class every Saturday from 1.30 to 3.30 pm at a sports training centre in the Shinjuku district of Tokyo. When I took my nephew to that karate hall there was an orientation lesson for the newcomers. The karate instructor explained that Article 3 of the agreement says: "karate practice is aimed at training the mind and the body and building up character". The instructor lays down the rules for guidance and explains them to the class. The person who wants to learn karate should 'melt' into the group, whose members should try to understand each other and live in harmony.

The second rule says you must respect elder people. The instructor says that with most children living in nuclear families with only one child, it is difficult for them to learn to respect the other person: children are easily spoiled.

The third rule says, "I will do it!". Motivated by this spirit man should be able to take positive action. Karate is not a technique, it is a *dō*, a 'way', a 'route'; this implies 'a way to do something', or 'a way following moral principles, a moral code'.

In Europe children may build up this kind of morality, moral code or moral principles through religious instruction in the church or in the family in a Christian spirit. But in Japan, only one percent of the population is Christian. In Japan the traditional human way for the education of a caring community is cultivated by means of *dō*. We learn it through sport, flower arrangement, tea ceremony, Japanese dance, calligraphy; this is traditional Japanese practice.

In the karate group a critical term *OAShiSu* is used to express the fundamental spirit of the group. "O" is the abbreviated form of "*Ohayō*", "Good Morning". The members of the group learn to observe the rules of good behaviour and politeness. This is conducive to good interpersonal relations and friendship.

"A" stands for "*Arigatō*"—"Thank you". We should be grateful toward the group and toward society at large. Gratefulness is one of the basic attitudes making for friendly relations in the group and beyond.

"Shi" (in Japanese syllabary one letter) is the short form of "*Shitsurei shimasu*", meaning "pardon me". It expresses mutual respect, looking up to friends, relations, not only to superiors but also to persons of a lower standing than one's own.

"Su" (one letter in Japanese syllabary) stands for "*Sumimasen*", "I am sorry to trouble you",



“forgive me”. Humility in our dealing with others is the prerequisite for success in life.

The motto “*OAShiSu*” (pronounced roughly like the English OASIS) expresses concisely the spirit of karate training or traditional Japanese sport as “*dó*”. Hence the Japanese sport is conducive to spiritual training, character formation and personality building. Spirit, character and personality—essential for a caring community—are for Japanese boys and girls built up by practising traditional sports and other traditional Japanese exercises. Thus they absorb this spirit through the atmosphere in which such exercises are practised and are imbued with it.

### A case study: Tsubasa

Tsubasa, the six year old son of my friend, returns from school (a private school) on Monday at about three o’clock. After school he goes to a mathematics *juku* for an hour. This he attends twice a week, Monday and Thursday afternoon. On Tuesday afternoon he takes a thirty minute piano lesson with a private teacher. On Friday afternoon he takes part in a swimming lesson lasting one hour. On Saturday he takes one hour of *kendó*, traditional Japanese fencing. When I asked him why he took all those lessons, he said he took *kendó* because his father told him to do so; he took swimming lessons because his mother encouraged him.

A father might tell his son to accomplish what he himself wanted to do when he was young; and a mother what she wanted to do in her younger years. This is a critical situation. Children are often manipulated to adopt hobbies not because they themselves want it, but to fulfil the dreams and expectations of adults.

On the other hand, these children and those who attend the *juku* are more attentive to their lessons than those who do not. They raise their hands in class spontaneously, frequent children’s meetings, play well with both bigger and smaller children. Thus, these children who attend *juku*, take private lessons, etc., show a more positive attitude than other children.

Children attending classes of karate, swimming, *kendó*, etc. are usually the small ones. Once they rise to upper grades, their mother will tell them to go to the study *juku*, where they prepare for entrance examinations to upper schools. Here, the children frequently develop an undesirable, strong sense of rivalry. Yesterday’s friends are now competitors. This trend is not very healthy in terms of developing the spirit of a caring community.

### The family computer (‘famicon’)

There is another disadvantage of the core family system of modern Japan. Parents tend to spoil their children. They are able to do so because most families are wealthy enough to fulfil every wish of their children. They receive presents not only on Christmas and birthday, but on a number of other occasions. They are drowned in toys. The latest development in that direction is the personal computer (pasocon) or the family computer (famicon), the latest achievement in the Japanese family culture.

Even very small children at the age of two-and-a-half to five are fond of the pasocon and the famicon. They are enthusiastic and like to play with the machine as their partner. They are even able to prepare the software for the computer. They tend to work with the computer all by themselves—naturally they become self-centred—which is not conducive to developing the spirit of a caring community.

### Conclusion: Mothers, wake up!

In the large cities like Tokyo, there is very little space left for the children to play. Children who have reached the gang age have no opportunity to play and may fall into bad practices. More recreational facilities are clearly needed for the young, and more opportunity and help for the children to become ‘themselves’ at their own pace. At the same time they should be encouraged to take more responsibility for helping in the home. All-round development of cooperativeness, rather than competitiveness, is needed to create the caring adults for tomorrow’s community. The caring, concern and hard work of Japanese mothers today is clearly in evidence. But perhaps more attention should be paid to the *direction* of this caring.

Dr Masako Ejima is Professor of Education at Tokyo University.





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# THE ROLE OF ELDERS IN ABORIGINAL EDUCATION IN AUSTRALIA

May O'Brien

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*This article contrasts the traditional role of the elders in Aboriginal society with their present situation. Traditionally, elders have been respected as the source of wisdom and knowledge, and the repository of culture and survival skills. Aboriginal children now see this knowledge as irrelevant in Australia's modern society, and the elders have no clear position in their education. Where elders have been involved in schools, they have frequently been asked to take roles which are alien to them, and in which they have not been successful.*

*Positive social change can only be achieved with the active consent of all parties. Some changes have taken place, and still more will be needed, to ensure that the community at large creates and sustains a traditional caring community.*

## Introduction

In Western society, older members of the community are a valuable although underutilised resource. In terms of wisdom, experience of life, knowledge and skills, aged persons have a contribution to make to the welfare of society which we should recognise.

In the past older members of the Aboriginal community played an important and vital part in traditional Aboriginal education. Traditionally this was a life-long process, and it was a community responsibility with specific tasks allotted to individuals.

Unlike the non-Aboriginal society, older members of the Aboriginal Community were seen as wise and caring members, and the advice and assistance given were accepted without question or hesitation. Part of the elders' role was to make sure that:

- ceremonies remained an integral part of Aboriginal society,
- the meanings of song, dance and the art forms were preserved,
- the right things in their language were understood at the correct time,
- children understood their moiety groups,
- rules governing moiety groups were adhered to,
- relationships with other kin groups were understood,
- generally, everyone knew their place in the

community,

- survival skills were mastered.

In fact, "the education of the traditional Aboriginal was deliberate, systematic, comprehensive, very lengthy, and most searchingly examined. His/her curriculum was not set out in books, it was the living culture of his/her own people." (Max Hart, Kulila 1974)

Increasing exposure to and influence by another cultural group has changed this role because the information base of the young is changing. Non-Aboriginal influence has meant that elders of the community see their children caught up in a different social context, with its own particular values, attitudes and behavioural patterns. They are afraid of the gap that is widening between them and their children, and of the fact that their parental influence is supplanted as the children become more and more deeply involved in a "new culture". While the elders still have a role in educating the young, this role has tended to become more of a truant officer or monitor of the children's schooling. Such a change has implications for the support required by young people. The young do not respect the elders. The strong obligation ties have been severed largely because the young believe the elders of the community do not possess the knowledge they require. The elders also believe that they are outdated. What needs to happen is for the self-esteem of elders to be uplifted through supporting them in their role as traditional educators in a new situation.

This in turn should have the effect of increasing young people's appreciation and respect for the older members of the community.

## The new role

Because of past experiences at school, many older Aboriginals feel uncomfortable about entering a school building. And some educators, with good intentions, make matters worse when they ask older members of the community to take over a non-Aboriginal role in the classroom. Standing in front of a class speaking in broken English can be a painful experience for older community members as well as embarrassing for members of their family in the classroom.



Opportunity must be given for Aboriginal elders to participate in school programmes without feeling overwhelmed in a classroom setting.

Reinforcing the positive image of the elders can best be undertaken by arranging small groups outside of the classroom where the Aboriginal elders will feel more at ease as they become involved in:

- the bilingual education programme,
- recording and documentation of the oral history of members of the community,
- recording of the myths and legends,
- fostering of traditional music, song, dance and the arts and crafts,
- the role of sustaining Aboriginal culture where it is dying out,
- the role of being a valuable resource in the natural environment, e.g. hunting, finding bush foods, tracking and survival skills.

Another area which is affecting grandparents is the role they play vis a vis their grandchildren. While they can give a lot of love and care, they are finding it difficult to keep up with their grandchildren's modern western education. Because they have had little contact with the school situation, they regard it as an alien situation representing an academic world to which they do not belong. If the school takes the trouble to meaningfully integrate the valuable role an elder can bring into the learning process of the children, it is reasonable to expect that conflicts which are at present caused by age and academic gaps will be considerably reduced.

The participation of Aboriginal elders in the schooling process is of extreme importance and is to be promoted. The school must welcome such participation. Improving the quality of the relationship between school and home, between parent and teacher, between parent and child is a two-way process.

Aboriginal community control of current situations is an extension of past responsibilities. Not only do they have to control community lifestyles and activities but also to influence the wider Australian community.

The Aboriginal elders of the community see education as the key to promoting well qualified leaders from among their own ranks, not only in the technical field, but also in the academic area. These in turn would assist their own people in practical matters and would improve the wider Australian society's attitude toward Aborigines, thus aiding social acceptance.

The administration, delivery of services and policy formulation in Aboriginal education is

entering a new era throughout Australia. Aboriginal people through their State Education Consultative Groups and through the National Aboriginal Education Committee (NAEC) will be assuming greater responsibility in this area. The aim of this approach is to ensure that the expressed needs of the Aboriginal community are met and consequently acted on.

### **A caring future**

Cultural change is neutral if it occurs with the consent and under the control of the group undergoing the change. However, it is destructive if the group is forced to accept practices and lifestyles against their will. This gives a feeling of helplessness and despair. Positive cultural change will occur when members of both cultures demonstrate respect and willingness to assist the other in becoming valued and fulfilled members within a multicultural society.

Within a multicultural world the future is dependent upon:

- the encouragement of more caring attitudes,
- understanding and appreciating different languages and cultures,
- the elimination of stereotyping,
- recognising that everyone, regardless of age, can contribute to this caring future.

May L O'Brien, BEM, is currently Chairperson of the Institute of Applied Aboriginal Studies, Mt Lawley College of Advanced Education in Western Australia.





# PUTTING CARING INTO PRACTICE: A HYPOTHETICAL SITUATION SIMULATION

Bronte Bunney

*The "Hypothetical Situation Simulation" planned for participants in the 34th WEF International Conference is intended to raise issues, discuss problems, and seek solutions in relation to a possible real life situation relating to the conference theme.*

## Introduction

What would happen if a school community wished to establish an "education for a caring community"? What if it had an opportunity to select a new principal with a commitment to this concept? What problems might be encountered among the students, teachers, parents and others? What public, political, bureaucratic, and other concerns might be expressed? What difficulties would need to be overcome?

To identify the variety of dimensions involved in such a situation, a diverse group of people will work through different aspects in front of the rest of the conference. Where possible, participants will draw upon their specific backgrounds of experience and knowledge. The participants will have a broad outline of the structure of the interactions but they will operate more or less spontaneously as the various elements of the situation develop.

Professor Hedley Beare, from the Department of Education at the University of Melbourne, will act as the moderator in controlling the discussion and facilitating appropriate exchanges between the people involved.

## A model school

In broad outline the topic is as follows:

An opportunity arises to establish a particular pilot school as a model of a caring educational community—one whose curriculum and climate engenders the development of caring attitudes and behaviour. We will focus on the participation of teachers, parents, children, administrators, employers, politicians, and media in the project, culminating in the selection of a new principal.

Tensions may develop from such areas as:

- Staff professional concerns v parental par-

ticipation

- Children's rights v paternalistic attitudes
- Conservative "basics" curriculum emphasis v social education
- Political, employer, media reactions
- Teachers' union, industrial and other concerns.

It is also intended to give the audience an opportunity to question and make statements.

## The participants

A tentative listing of the participants is as follows:

1. President/chairperson of the school council
2. Two elected staff members of the school council (one sympathetic, one sceptical)
3. Two parents—one long term Australian, one migrant from Europe and knowledgeable about parent/teacher conflict
4. Teachers' union official
5. Politician responsible for education—Minister?
6. An overseas experienced educator—used by 5 as a consultant
7. An antagonistic academic
8. A senior administrator in the education system
9. A TV programme presenter
10. A representative of an employers' organisation
11. Two applicants for the position of principal.

## Conclusion

We hope that participants to the Conference will benefit from this simulation of a caring school community, and "learn by doing" in a purely hypothetical educational situation which we hope will be both enjoyable and useful.

Bronte Bunney is a former Principal Lecturer at the South Australian College of Advanced Education, and coordinator of the workshop session described in this article.



## UNESCO RETHINKS ITS FUTURE

Rex Andrews

### 1. The Director-General's New Directions

The quiet confidence that exudes from Federico Mayor, the new Director-General, gives one encouragement for the future of Unesco. A 54 year old biochemist from Spain, he is also an accomplished linguist, slipping easily into French or English as occasion demands and having a healthy respect for the semantic problems that get in the way of genuine communication. In the past fortnight I have had the good fortune of seeing him in action twice: first, in Paris, at the 21st Conference of NGOs with Consultative Status at Unesco, and secondly in London at a meeting of United Nation Association representatives.

The new mood of Unesco reflects a pervasive atmosphere of 'reform' with Federico Mayor's insistence on openness and his efforts to restructure the organisation to meet strict budgetary requirements on the one hand and yet be more responsive to changing demands on the other. He favours a 'rolling plan' rather than a rigid framework of action; and is managing to set this in motion despite a cutback of US\$22,000,000 to cope with Unesco's deficit.

The new Director-General has two guiding principles: *concentration* and *consultation*. He wants fewer meetings, fewer publications and fewer barren resolutions; but more action, better quality publications and more follow-up of those resolutions that are adopted. To this end he has reduced Unesco's programmes from 62 to 16, with five additional global projects of an interdisciplinary nature. These include one on 'changes in the global environment' and another on 'youth and the culture of the future'—both of which are likely to be of interest to WEF members.

Federico Mayor is working to improve consultation both at the national governmental level and by fuller involvement of NGOs, such as WEF, because he believes that it is what happens 'in the field' (or 'in the kitchen', as he sometimes puts it) that really matters. Projects must be measured by their quality and utility. Unesco can be the catalyst, or facilitator, of important international programmes, but it is finally up to individuals in

their organisations and institutions to make them work. NGOs are encouraged to make and maintain contact with the National commissions for their mutual advantage.

To complaints that an organisation devoted to education, science and culture should be primarily reflective, Federico Mayor answers that reflection is important, but that it can sometimes become so protracted that necessary action is never taken. If a doctor insists on waiting for one diagnosis after another *ad infinitum* the patient may well die while waiting for treatment! Hence a concern for action-oriented projects that are both innovative and pragmatic.

At the centre of multitudinous world problems, the Director-General recognises the danger of over-simplification of issues and of sweeping generalisations. Too much thinking in terms of 'East/West' and 'North/South' divides or of an 'entity' called 'the Third World' can be misleading where there may be more diversity within than between the categories. He pins his hopes on the creative powers of individuals wherever they may be. There is an ethical, indeed a spiritual, dimension to Unesco's role of promoting freedom of, and respect for, individual human rights, irrespective of an individual's location, gender or creed. The approach should be open-ended: "to preach fewer certainties and to offer more hope". The recognition and willing acceptance of complexity and diversity are the necessary antidotes to dogmatic stalemate or partisan conflict.

To be fully effective, a major priority for Unesco is to become truly universal—to incorporate those remaining countries which are not yet in membership and to encourage back into the fold the three—USA, UK and Singapore—which have left it. His concentration on the necessities of the future rather than the shortcomings of the past is likely to achieve this. The medium term plan, which will take us well into the last decade of the century will concentrate on preservation of the environment for future generations, including scientific projects such as the protection of the ozone layer and sustaining life-enhancing humanities in the coming Cultural Decade. Our concern for human rights, Federico Mayor in-



sists, must include the right of future generations to inherit a viable world.

The mobilisation of Non-Governmental Organisations in partnership with Unesco is one way of meeting humanity's needs at base—of enabling the necessary coordinating bureaucracy to reach out and be effective where it matters. The tasks facing those concerned to create a world where peace and justice hold fuller sway are too immense to be tackled by individuals in isolation. To quote Federico Mayor, "It is together that we inhabit this green planet, and it is together that we have a duty to care for and nurture it".

## **2. Relations between UNESCO and Non-Governmental Organisations. A report on a colloquium held in Paris, 11–15 April 1988**

From now on Non-Governmental Organisations with Consultative Status will be able to play a fuller part in the work of Unesco. The determination of the new Director General, Professor Federico Mayor, to develop a dialogue and an active relationship with NGOs was evident at the Colloquium organised in Paris in April this year. My impression as I left the concluding session of the Colloquium of the Joint Unesco/NGO Standing Committee was that the WEF and like-minded organisations can make a valuable contribution to Unesco's work, if we can each get our act together.

Working groups were set up at the Colloquium to consider Unesco/NGO cooperation under three headings: the challenges; the difficulties; and the prospects.

The challenges facing Unesco in its educational, scientific and cultural work clearly necessitate the cooperation of NGOs. At one point the importance of NGO 'specialist expertise' in a wide variety of areas was stressed; at another they were described as the 'hands' of Unesco. In other words, Unesco needs them both for consultation and advice and for the practical implementation of projects in the field.

Difficulties arise in maintaining efficient communication with such a diversity of bodies, and inevitably, in considerations of funding. The size and scope of Unesco is both its strength and its weakness. It is necessarily somewhat amorphous and bureaucratic; but its coordinating, leadership and symbolic functions can be immensely valuable. It must work with governments, but it must also work with NGOs, which may well be out of sympathy with their government's aims and actions. A delicate balance has to be maintained to

preserve Unesco's integrity, credibility and efficacy. Support for NGOs' work is unlikely to take the form of massive funding while Unesco's income depends largely on grudging member-government contributions.

To improve the prospects of mutually beneficial cooperation between Unesco and NGOs, a plan of reorganisation and rejuvenation of the NGO Standing Committee was proposed. It is hoped that improved communication can make Unesco more responsive to initiatives from NGOs as well as more supportive to their activities already in existence. Proposals for work-oriented projects by NGOs will be particularly welcome. At the same time brochures designed to familiarise NGO representatives with Unesco's structures and practices will help them to slot in their proposals and activities more effectively. Unesco recognises the need of NGO specialists both in executing future programmes and in evaluating them.

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*It is together that we inhabit this green planet, and it is together that we have a duty to care for and nurture it.*

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Among specific programmes discussed at the Colloquium were Higher Education projects; the forthcoming World Decade for Cultural Development; and the preparations for the Biennial Conference of NGOs this June. An important aspect was the need for courses and guidelines to sustain volunteer activity. The World Decade for Cultural Development, now in its planning stages, will clearly need the full cooperation of, and support for, NGOs if it is to be more than a well intentioned dream.

It was agreed that the Biennial Conference of NGOs taking place this June should take as its theme Unesco in the 1990s—mobilising NGOs for partnership with Unesco in response to the needs of humanity. The NGOs Conference will be able, through its final resolution, to make a contribution to Unesco's next medium term plan, to begin in 1990.

Today there are over 550 international and regional NGOs, three times as many as there were in 1960. In what appears to be a cautiously changing climate in world relationships, it is to be hoped that we can take advantage of the new opportunities being offered for closer cooperation with Unesco to speed up the processes of change for a better and safer world.

Dr Rex Andrews is WEF's Representative to Unesco.
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## ROUND THE WORLD: WEF SECTION NEWS

Rosemary Crommelin

### WEF International: Dr Madhuri Shah visits London

Our President, Dr Madhuri Shah, visited London in June and an informal meeting of the Guiding Committee took place at the home of her brother and sister-in-law, Dr and Mrs Kothari. We were privileged to hear her speak of aspects of her work in Bombay, and now pass on to the Sections this brief summary of the meeting:

Dr Shah welcomed the Committee, thanking them for arranging this meeting with her, as on



Dr Shah with WEF (India) Section Secretary Mrs K. Hazarat

each of her visits to London she tries to meet as many WEF members as possible. On this occasion her visit to New York had been hastily arranged owing to health problems, which had now been put right, and she was now en route for Bombay where she hoped to take up again her many interests.

The report of the Bombay Conference, prepared by the Indian Section, is about to be published. Much interest has been shown in the Adelaide Conference, and India will be represented by a sizeable group which can be divided into two categories: (i) veterans who have attended many WEF conferences, and (ii) a new grouping of younger members who have become close to WEF since first attracted through the Bombay Conference.

Each participant had his or her own idea of a caring society, and of the relative importance of the various aspects of personal involvement, and so a seminar was organised, primarily for the younger group, with a brainstorming session to clarify ideas, and also to tell them more about the Fellowship and what it has done for so many years.

Certain projects taking place in Bombay are applicable to the Conference theme. Schools are available for the rehabilitation of the mentally retarded up to the age of 15 or 16, but more attention is needed from that age, and so further centres are being set up to cater for the important post-school needs.

For the physically handicapped there are programmes which aim to provide them with a living, and as many are very intelligent, computer training and sophisticated printing procedures are being taught on an increasing scale, and there is good liaison with industry to provide work when training is completed.

There is also a government scheme to allocate land, two acres being reckoned sufficient to provide a living. Dr Shah presides over many of these projects to help the disadvantaged, and through her the Indian Section of WEF is also involved.

Dr Shah then referred to the spread of terrorism worldwide, and the consequent need for changes in attitudes, both through governments and through public opinion.

Dr Shah is thinking of setting up funding for WEF members with specific interests, especially education, and would like to be able to arrange exchange visits of perhaps from three to six months. She will try to interest the British Council and universities; the Vice Chancellors of both Bombay University and Bombay Women's University were her pupils, and she welcomes the active participation of universities in all her programmes.

Judging by the follow-up, the Bombay Conference was a tremendously exhilarating and enlightening experience, and some teachers who attended, and now hope to participate in the Adelaide Conference, are finding financial support in their schools.



The budget for Bombay had been planned very carefully with the result that, thanks also to a grant from the Chief Minister, there were sufficient funds to publish the report.

She regretted that Professor Graves had been unable to come to Bombay, but extended an invitation to those attending the Adelaide Conference to call in at Bombay on either the outward or return journey.

Dr Shah later referred to another project: she has requested a 50 acre plot of land near the sea, to provide a sports complex for the children of Bombay, as there are no playing fields. Some time, she said, she would like to write a book about the various ideas prompted by her many visits to different parts of the world—this was inspired by the green playing fields in and around London.

Reference was then made by Dr Shah to the child guidance and physiotherapy units started under her influence in schools; and to the effect of practice on 11-plus tests which had produced a 15% higher pass rate. She had started the first Open University in India, and it is now at the national level, in Delhi. She looks for outcomes which will have influence on educational policy, and welcomes grants to voluntary institutions as against government agencies and bureaucracies which tend to swallow money; the community has to a great extent taken up the schools, giving books and musical instruments, and supporting the teachers.

She had been looking forward to retiring to Bombay, and to leisurely travel: the only unhappy thing was that ill health had struck, but although she might not be as active as she had expected to be, she nevertheless hopes to continue to guide and advise on the many projects and interests with which she is involved.

### **Australia**

At the meeting with Dr Shah, Dr Helen Connell, on a visit to London from Geelong, Victoria, spoke about the forthcoming conference, and the range of ways in which the theme is being interpreted.

Although all the Australian Sections are supporting the Conference, she emphasised that it is the South Australian Section in Adelaide which is running and organising it. They have defined the conference as participatory, and the acceptances—well over one hundred—fall into a number of categories, including concern for the physically and emotionally handicapped, and environmental problems. There are about eight to ten groupings.

The pre-Conference report will come out as an issue of *New Horizons* and will be distributed in the Conference package, with *New Era in Education*.

There is a strong group in Adelaide, and the Conference promises to be very interesting and well-run.

Dr Connell referred to Dr Shah's proposals for funding, and confirmed that there is parallel interest in Australia, with suggestions having been made for a discussion paper on setting up a WEF foundation to fund activities such as exchanges, and to provide international contacts.

### **Korea**

Dr Chen-Young Chung has recently retired from the Secretaryship owing to increasing pressure of work; our thanks go to him, and we welcome Professor Nak Don Sung as the new Secretary of the Korean Section. He is Professor of Education at Duk Sung Women's University, and is also in charge of academic affairs at the University's School of Adult Education. We understand from Professor Sung that several members of the Korean Section hope to attend the Adelaide Conference.

### **India and WEF GB: Obituaries**

Sadly, we have to record the deaths of two long-standing members of the Fellowship—of the Indian Section, and WEF GB.

In early June, Dr KC Vyas, Director of the New Era School in Bombay, suffered a heart attack. He was an interesting and kindly friend to many members of the Fellowship, in India and overseas, who recall with pleasure their visits to the New Era School, meeting with members of his family, and meeting him at WEF international conferences over the years. For his tireless work at the School and his support of the Fellowship he will be long remembered, and greatly missed.

Alice Martin, who died last March, made an important contribution to the Fellowship both in her long service on the International Guiding Committee and on the Council of the English Section (now WEFGB). We valued her advice on many subjects relating to WEF, and admired her achievements in the training of teachers and the guidance of her school as Headmistress. Many of us, too, are grateful for the happy memories of summer afternoons in her pretty garden in Acton.

To the families and friends of Alice Martin and Dr Vyas we send our deepest sympathy.



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**NEW ERA IN EDUCATION** is the termly journal of the **World Education Fellowship (WEF)**. The Fellowship is an international association with sections and representatives in more than twenty countries, which has played a continuing role in promoting the progress of educational ideas and practices in the twentieth century.

### **NATURE OF THE WEF**

Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biannually in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

### **PRINCIPLES OF THE WEF**

- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

### **ACTIVITIES OF THE WEF**

In order that these principles become a reality, WEF endeavours to:

- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
- (e) promote education as a lifelong process for all people, regardless of sex, race, beliefs, economic status or abilities.
- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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**Post Conference Issue**  
**Theme: Quality in Education**

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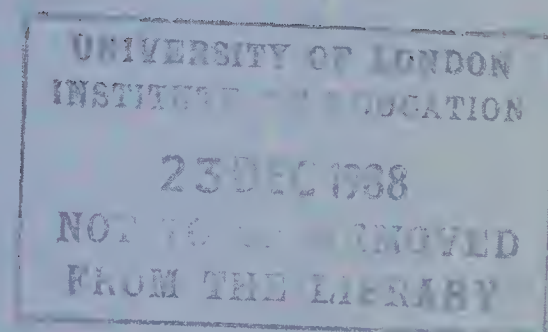
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**This issue was edited by Michael Wright and co-edited by David Turner**

**Commissioning editors for this issue: Diane Montgomery and Ruth Rogers**

**Photos: Rosemary Crommelin**

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## PRESIDENTS MESSAGE

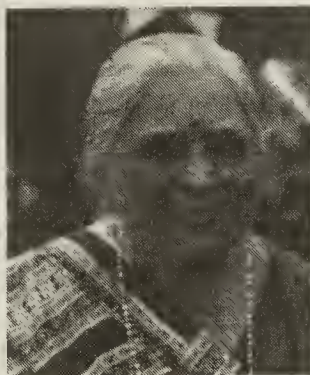
### A MESSAGE FROM THE PRESIDENT OF WEF INTERNATIONAL *New Era in Education and the World Education Fellowship*

I should like to urge all WEF members, friends, and subscribers and readers of *New Era in Education*, to support our distinguished journal in its new format.

In so doing you will be supporting the work of the Fellowship in its efforts to further the progress of education around the world. Our journal is the chief means of communication between the Fellowship and the world of education—just as much today as it has been throughout its distinguished history. It is also our chief means of publicity, making us better known and appreciated than we would otherwise be.

What makes both the Fellowship and our journal unique, apart from our important contribution to education, is our willingness to stand back and take a global view of education in all its aspects, rather than a narrowly focused and partisan outlook. The price we have paid for this world view, however, is that we have lost ground as an organisation in the past decade to more specialised groups, while our journal has lost subscribers.

We have taken steps in the past three years to reverse these trends, by reformulating and refocusing the aims and principles of the Fellowship, and by restructuring and reformatting our journal. During these past three years our journal has become more professional and up to date, not only in its appearance but also in the way its editorial team functions, in its methods of production (using the latest desktop publishing techniques), in the carefully planned publishing programme of topical theme issues over the next two years, and in the new distribution and marketing arrangements which have been initiated. The active editorial board which has been formed in this time, and which meets termly, has had its role clearly defined in the new WEF constitution, which formalises and re-emphasises the close connection between the Fellowship and its journal.



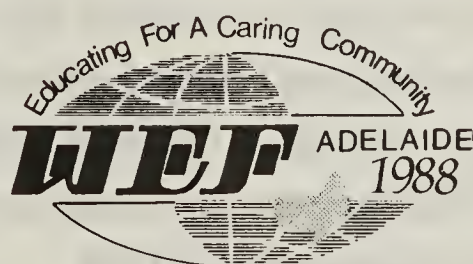
On the financial side, progress has been made in the past two years in reducing the large deficit of three years ago to a point where a breakeven point is in sight for our journal. An annual budget has been introduced this year, and a realistic business plan prepared setting out new targets for the journal's expansion in readership which we hope will be met over the next three years by a vigorous marketing effort.

Despite the generous input of voluntary effort which continues to sustain the Fellowship and our journal, all of these activities cost money, and we have been forced to raise subscriptions next year. This appeal is therefore addressed in the first instance to existing subscribers to continue their subscriptions (which confer membership of WEF International on individuals) and support our efforts to improve our journal. But we also need the support of more subscribers, whether friends, associates, acquaintances, or institutions, if we are to continue our distinguished educational publishing of the past seven decades into the 1990s and the 21st century. Beyond subscriptions, the covenanted donations which our Chairman has requested (Form 1 centrefold) will help to give the long term financial security we need.

We would also greatly appreciate the support which each member of the Fellowship can give our journal by contributing to it—either through articles, book reviews, new items, and advertisements, or by suggestions for expanding these indispensable items of content.

I appeal to you all, if you are concerned with the progress of education around the world, to support our journal and our Fellowship in the ways I have outlined above.

Dr Madhuri Shah  
Bombay, 1988





## QUALITY IN EDUCATION

This issue reflects the work of two WEF Conferences held earlier this year: the May Conference of WEF(GB) in London on **Quality and Control in Education** and the August Conference of WEF International in Adelaide on **Education for a Caring Community**. Although they took place on opposite sides of the globe, both conferences reflected a perennial concern of the Fellowship for quality in education. For there can be no quality without caring, least of all in education, and this quality and caring must be based in a suitable community to produce effective education. We have accordingly alternated articles from both Conferences to reflect the harmony and counterpoint between these two intertwined themes.

Quality in education depends first and foremost, as James Hemming points out in his leading article, on freedom and autonomy for educators and those they educate, otherwise education becomes a sterile exercise in indoctrination and manipulation. But this freedom and autonomy must be set within the limits of a suitable context if anarchy is not to result—the context of a caring and structured educational community, as both Yoshiko Nomura and John Steinle point out in their respective articles. Quality in modern education also requires a global view, as both Dr Hemming and Dr Nomura stress, if we wish to avoid the dangers of narrow parochialism. Equally, as Dr Nomura further points out in her deeply thoughtful article, quality in education requires reform and innovation. This view is seconded by both Yao Aduamah and Hazel Cross, from the contexts of Ghana and the UK respectively. A further essential requirement for quality education is good quality teachers, as Margaret Robert stresses in her article—a view seconded by Yao Aduamah. In the final article in this series John Stephenson brings us back to the issue of learner

autonomy raised by Dr Hemming and Mrs Cross, the responsibility and relevance it engenders, thus completing the cycle.

Geoffrey Haward and Rosemary Crommelin report fully on the successful Adelaide Conference and bring this issue to a close. We shall return to the theme of control in education in our next issue.

### Hail and Farewell

We welcome as Associate Editor for Australasia and the Pacific Dr Larry Smith, who has taken over the Editorship of our sister journal in Australia **New Horizons in Education** from Dr Laurie Miller. Laurie Miller, who has edited **New Horizons** for the past ten years, will be missed by his many friends and associates, but intends to remain active in WEF despite his recent retirement.

This will also be the last issue of **New Era in Education** which I shall edit. I am most grateful for the help given me over the past three years by members of the Editorial Board and production team in the difficult task of renewal and reconstruction of this journal. I am now passing the Editorship into the capable hands of Dr David Turner, who has been Deputy Editor for the past year. The underlying theme of the ten issues I have edited has been the crisis in education, both in the UK and worldwide, and on ways in which this crisis can be resolved. David Turner will continue to address further aspects of this theme in the issues he will edit in the next three years. We trust that our subscribers will join us in wishing him well in this task, and that this journal will flourish long into the future.

**Michael Wright**

### FORTHCOMING ISSUES

<b>Vol 70 No. 1:</b>	<b>Financing and Managing Education March 1989</b>
<b>Vol 70 No. 2:</b>	<b>The Changing Curriculum July 1989</b>
<b>Vol 70 No. 3:</b>	<b>Continuing and Lifelong Education December 1989</b>
<b>Vol 71 No 1:</b>	<b>Learner Managed Learning (Special Conference and 70th Anniversary issue) April 1990</b>
<b>Vol 70 No 2:</b>	<b>Moral Education July 1990</b>



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# QUALITY AND CONTROL IN EDUCATION

James Hemming

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*James Hemming draws attention in this article to the perennial conflict in education between the manipulators and the liberators. Quality in education should mean liberation and autonomy for the learner. This will be fostered by an educational community which supports and encourages the learner and the educator from the earliest years of childhood education through to later life. This is a matter for global concern.*

## Introduction

What do we mean by quality in education and how are we to assure that the control of education sustains that quality? Such were the twin themes of the Conference of the Great Britain Section of WEF held in May 1988. These are, today, worldwide themes. In this piece I shall try to get at the gist of how we may best combine quality and control in contemporary education.

## Liberators and manipulators

The place to start is the deep conflict that exists in education, and always has existed, between the manipulators and the liberators. The manipulators see their task as to mould and shape children to fit preconceived standards; the liberators give their priority, instead, to releasing and nourishing the unique powers of every child, not in isolation but in a stimulating and challenging social context.

The liberators used to be criticised for not being pragmatic enough. Society, the manipulators insisted—and rightly up to a point—needs specifically trained personnel to keep it going. Too much attention to individual growth, they believed, was a formula for anarchy. These anxieties are no longer relevant. Today society, at every point, including within the industrial complex, needs self-confident people who have minds of their own but can also get on happily and productively with others in the pursuit of common aims.

The point is that you can direct the educational system to manufacturing tame conformists, or you can steer the system towards generating creative energy. You cannot do both at the same time. What modern society needs is the creative vigour that is the natural manifestation of self-confident, lively minds. Whether our aim is to keep our industry and commerce up front in world trade, or to regenerate the vitality of local communities, it is the lively, creative people who will produce results. Such people are the outcomes of quality education; they are also happy people because they have the confidence to use their individual powers effectively.

## Quality in education through autonomy

What, then, is quality in education? One idea to the fore in the May Conference, through the forceful contribution of John Stephenson, was that of education for autonomy. Education should not be focused upon the absorption of predigested material imposed upon the learner but should be about the nourishment and unfolding of the learner's own positive potentialities.

This is not the old 'child centred education'—valuable as that concept was in its day—but rather about world-centred children growing up in an invigorating transaction between themselves and the people, living things, objects and opportunities that surround them. Skills and competencies are the tools for such a transaction but, unless the transaction itself is understood and valued, the acquisition of skills seems irrelevant and boring to the child.

We must, of course, as Margaret Roberts, Chairman of the British Association for Early Childhood Education, emphasised, start with the young child. Any attempt to impose conformity on the exuberantly developing minds of young children is to destroy personal autonomy at source. Healthy, encouraged children want to learn and explore their abilities. Nothing could be more destructive than to suggest to children that what they have to offer from within themselves is of no value. Discouragement of this kind stops dead the natural dynamic of intellectual, emotional and social development in the early years, or, indeed, at any time.

John Stephenson described how astonished the students at the School of Independent Study were when they found themselves trusted to select and develop their own themes for their diplomas and degrees. Their former education had been mainly taken up with toeing lines selected by someone else. Now they were assured that the most valuable things about them were their own ideas and powers. The effect on their self-confidence, and level of effort, was transforming.

Sir Karl Popper, at the recent World Philosophy Conference at Brighton, offering a consensus of modern knowledge, suggested that 'the whole world process... can now be seen to be an unfolding process, realising possibilities and unfolding new possibilities'. Education too should be an unfolding—of the possibilities inherent in children.

Unfortunately, many people, conditioned by past ideas, find this truth very hard to grasp. How can children be the source of their own education? Well, of course, they cannot be, just like that. They need challenge, opportunity, information, formative experience, skills, and, as they



grow, a broadening coherent perspective on the world. All these the schools should provide, but the children themselves will supply the dynamics for their own education if education is shaped to speak to their condition. Indeed, there is no other source of energy for us to draw on. Unfortunately, a lot of the schooling on offer does not speak to the condition of the children experiencing it.

### **The quality of the school community**

That brings us to the quality of the school community as a crucial element in the educational development of all the children within it. Why is it that some schools act like a magnet to the young while other schools are constantly struggling with a high truancy rate? People sum up the difference by talking of the ethos of the school; that is to say its sense of purpose, its humanity; its integrity; its flexibility in moving towards the varying abilities and interests of its pupils. Such schools can, and do, triumph even over the depressing conditions of squalid neighbourhoods, and generate self-confidence in their pupils.

We should note that education for autonomy is in no way about promoting egocentricity. Autonomous personalities are more, not less, social. Because they have acquired confidence about what they are, they seek to share themselves and to grow by sharing. Respect for oneself is the foundation of respect for others.

Back for a moment to early childhood education. The ex-head of an excellent nursery school was spending a period on supply after her school had been 'administered' out of existence. Around the walls of one classroom in which she found herself were pinned up various versions of what seemed to be a prototype outline drawing of a duck. At the end of the session the teacher asked a girl to show her which was her drawing. The child did so. 'Why are all the ducks the same?' asked the teacher. 'She drew it on the board for us' was the reply. Was the teacher in question teaching the children to use their imaginations, and to develop their own drawing skill, or was she teaching them to be featureless conformists?

### **The global perspective**

What has all this to do with the educational issues that we find around the world today? What curriculum should we offer to the children of the modern world? How much of it should be a common curriculum? How should we test the children so that we can find out how successfully we are teaching, so that the children can get insight about their progress, and so that parents can be informed about how their children are getting on?

These concerns are obviously valid. Children need the skills upon which personal competence depends; they need to have basic knowledge about the world they are living in, and understanding of the problems of personal, social and global life. However, to attempt to achieve these aims by lock-step methods of teaching and testing is to jeopardise the very process of learning that is the basis of it all. Testing, in particular, in a climate of education for personal

autonomy, should be applied individually and used to inform pupil and teacher about what is being learnt, and where the gaps are; it should not be group testing, nor specifically age-related, because children develop in different ways and at different speeds. Einstein, we should remember, was a late developer and had his confidence shaken by his school experiences. Fortunately he won through; many others don't.

The struggle will go on. The manipulators, the rigid bureaucrats, the controllers, think they know and they will not give up easily. But they cannot win. The psychodynamics are against them. Creative energy cannot be imposed from the outside; it flows from within, and it flows freely and abundantly only when the context is right. And that context is one that stimulates, encourages, and confirms the unique contribution that is a potentiality within every individual.

This is even true of animals. The art of rearing competent and willing sheepdogs is, the trainers tell us, to treat each one as an individual and to give all possible encouragement to the particular qualities each animal shows. A New Zealand shepherd told me: 'You must never punish them; punishment breaks their spirit'.

### **Conclusion**

Education that is overcontrolled is punishing to all those children who do not neatly fit the controllers' expectations. This is picked up by the victims as a rejection, and rejection either breaks their spirit or turns them into young people who are hostile to society and eager to wreak vengeance upon it in one way or another.

As our President, Dr Madhuri Shah, has shown us in her book *Harmony*, quality in education—the release of individual powers in a happy community setting—is at the very root of the civilised values we all seek to foster in people and societies. Perhaps, in the end, the manipulators will come round to this point of view also. Let us hope so.

Dr James Hemming is WEF Honorary Adviser, an associate editor of this journal, and a distinguished educational psychologist and author. This article is the text of a keynote address to the WEF(GB) Conference on this theme in May 1988 at Kingston Polytechnic.





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# LIFELONG INTEGRATED EDUCATION

Yoshiko Nomura

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*In this article, Dr Nomura summarises her voluntary efforts over the past quarter century to reform education. Starting in 1962 from a deep concern for the problems of many young people in contemporary Japan, she outlines the stages by which she arrived at the concept of lifelong integrated education, and explains how she has put this theory into practice. Beginning with a search based on oriental philosophy for what the true aim of education should be, she has arrived at the principles of a new mode of education, which has been practised for over 20 years at the Centre she has established in Japan, and is now being adopted in the wider context of Japanese education and society. Lifelong integrated education recognises our mutual interdependence with one another and our environment. It is a holistic lifelong process which seeks to integrate education into the daily life of individuals. It is both humanistic and global in its approach—in contrast to much of modern educational practice in Japan and elsewhere.*

*The author believes that lifelong integrated education will contribute to a more caring and peaceful global community in the future, and is promoting international efforts at educational reform along these lines.*

## INTRODUCTION

Ever since 1978 when we, the Nomura Centre, organised and hosted the 2nd International Forum on Lifelong Integrated Education at the Headquarters of UNESCO in Paris, we have had the pleasure of meeting many WEF Guiding Committee members and delegates. In August 1980 I was invited to the 30th WEF London Conference, and talked about Lifelong Integrated Education in Japan. I should now like to use the opportunity provided by the WEF's 34th International Conference to describe:

1. Our achievement in creating a caring educational community;
2. What motivates us;
3. The practice and theory of lifelong integrated education; and
4. Our hopes for the future.

## 1. CREATING A CARING EDUCATIONAL COMMUNITY

We have come to Adelaide to share ideas and experiences about creating a caring educational community. There are three aspects to our achievement in this respect: namely, promoting reform of Japanese educational policy; creating a caring community through

our National Conferences; and developing a global presence through our International Forums.

### (a) The reform of Japanese educational policy

Over the past 20 years the Nomura Centre has promoted the transition in Japanese education to a system of lifelong learning and lifelong integrated education by popular initiative. We have done this by means of our National Conferences, held every year on and around the days in August which mark the anniversary of when the atomic bombs were dropped on Hiroshima and Nagasaki. The first conference was held in 1970 with the theme of “**The Earth is One**”, and we have held conferences every year since, currently attracting over 2000 people.

At the beginning of this year, the White Paper on educational reform delivered by the Japanese Ministry of Education emphasised *lifelong learning systems*—a major move from its 100 year old tradition in school education.

We, the private sector organisations, took this move much in advance of the government and started our lifelong integrated education activities on a voluntary basis over 20 years ago.

Taking up the shift of emphasis by the Ministry of Education, our Conference theme this year was “**The Aim of Lifelong Integrated Education**”.

### (b) A Caring Educational Community in Action

In what way have we succeeded in creating a Caring Educational Community? I would like to describe our National Conference held recently, as this exemplifies just such a community. Approximately 2000 people come to this conference every year, with ages from 0 to 90 years. The three-day meetings are split into subgroups of pre-school children, children, youth and adults, and the different groups have different programmes. The participants are officials of the Education Ministry, other central and local government officers, scholars, educators, people from the mass media, judicial authorities and others. Heated discussions take place involving people from all walks of life including academicians and workers.

We talk about all sorts of subjects such as personal suffering, family issues, conflicts at the workplace, and societal and worldwide issues, which are common to humankind and are shared by us all. Dr Oedenhoven, a former UNICEF officer, has said: “To get people of all ages, from all walks of life, discussing all sorts of problems and issues is ideal but is impossible.” However, we have been practising this continuously and consistently for more than 20 years. People can hardly



believe this, but this is a fact and is the living proof of the success of our activities.

Our route to this achievement has been most difficult but invaluable. Ordinary housewives like us have been promoting education and training activities, with the involvement of the schools and social agencies, seeking understanding of the true aim of education. It was an enormously difficult task, and we constantly confronted the authorities and experts.

This enormous task has been pursued by every one of our members through regular monthly meetings, training courses and other events, and of course our annual national conference.

Often people wonder how we generate such aspirations and courage. It comes from our strong concern for young people and their unhappy problems. It is this pain of young people that made me embark on educational voluntary activities more than 25 years ago.

We mothers started to solve the problems of youth by studying these problems, and we ourselves have changed our views from narrow and limited ones like excessive emphasis only on our children's school achievement, to much broader perspectives, so that we can now think about society and the world at large.

Our activities involving the whole family and society have naturally moved to the involvement of other countries.

### **(c) International Forums for developing caring**

We held the First International Forum in 1977 and continued up to the 4th International Forum held in 1986 at the headquarters of UNESCO in Paris as well as at the Institute Nationale d'Education Populaire, Marley-le-Roi. These forums have involved all facets of global society.

The first forum held abroad was attended only by people from the West, but as we went ahead with the Forums, the number of participating countries increased. The 4th Forum was attended by people from the eastern bloc (USSR, Hungary, Czechoslovakia, Yugoslavia), as well as from Africa and Asia, thus overcoming differences of political systems, ideology, race, culture, and religion. The subject of that meeting was the top priority task for mankind at present, namely "Lifelong Integrated Education—Human Restoration toward the Century of Life". Very active and vivid discussions took place over the three days of the Forum. The network of our colleagues thus generated by our international forums has since been extended by having other overseas meetings. Last October, we hosted two meetings, in Bonn, and at London University, England.

## **2. WHAT MOTIVATES US**

### **Motives and objectives of the Nomura Centre for Lifelong Integrated Education**

Our volunteer activities in education began in 1962 when the Japanese economy grew very rapidly, creating many problems for young people despite the increasing

material affluence of Japanese society. The problems which began to emerge then included children playing truant, juvenile delinquency, apathy, helplessness, mental disturbance and suicide. Taking those problems as a turning point, we began to question ourselves on the issue of modern education. What could we as parents and private citizens do?

What became clear to me are the twin problems of modern education, namely: a loss of objectives, and a loss of humanity. Another finding was that children's society is a miniature copy and a reflection of adult society.

Children are living their lives and forming their communities on the basis of their observation of their parents and family, of teachers at school, and of other adults in society. They are copying the consciousness, sense of values, and behaviour of adult life.

We have thus concluded that it is in the soil of our adult society that we nurture the problems of our youth.

Having grasped this point, I initiated educational volunteer activities which are based entirely on the self-education of us adults.

Since society is a complex entity, the problems of the individual arise from the complexity of this society and the way in which it has been polluted on a wide scale. Family, school and society are organically interdependent. Therefore problems, whatever they may be, should be resolved by the total involvement and solidarity of these three parties.

We have further noted the need to explore deeply and widely the background environment, which includes social factors and the present-day global set up.

As the globe has shrunk, so the problems of education need to be resolved on a global basis, in the same way as political and economic matters are dealt with.

## **3. THE PRACTICE AND THEORY OF LIFELONG INTEGRATED EDUCATION**

I should now like to explain how we developed the theory of lifelong integrated education and the radical reform of education we are trying to bring about by applying this theory. Practice and theory have both evolved in a pragmatic way over the last quarter century, and are closely intertwined. They have resulted in what we call mutual education.

### **A. PRACTICE**

This involved a radical reassessment of education followed by a drastic reform.

#### **(a) Reassessing modern education**

In reassessing our modern educational systems I see three drawbacks. One is the dominance of scientific rationalism and quantification as against more humane insights. The second is that modern education starts from an ideal image of human beings, rather than looking at their actual situation. The third is idealism without practice.



One mistake of modern educators is to take human reason as something absolute. But one should know that the scope of human reason is extremely small.

However, we are foolish enough to explain away human beings, who have irrational factors, by rationality alone. And we also make a serious mistake in forcing our children to become ideal human beings, forgetting the fact that man is a living creature with a long history of duality and contradiction between mind and body.

There has been a big gap created between what one knows and what one puts into practice, because modern education has become excessively abstract and idealistic, leaving aside the connection with living persons.

It seems to me that the root cause of modern social evils lies in such sterile education.

#### **(b) Reforming education: a dual approach**

The approach we advocate to resolve the problems uncovered above involves:

1. Drastic reform in education
2. Cooperation involving every facet of global society designed to implement education reform

These conclusions, drawn from the context of real life experience, have led us to take the following two approaches.

Firstly, to get into every corner of society, to call on every individual, and work out educational reform in collaboration beyond each one's framework. Secondly, to review drastically our traditional concept of education, including the formal educational system. Our national conferences exemplify this dual approach. In the modern space age, the conventional school system seems to have lost its function as it confines itself within a narrow traditional framework.

Modern education ends in teaching how to master the knowledge, skills and techniques for success in examinations: the economy is the top priority.

I strongly believe that in education we should learn that human beings are the primary objective. Nothing productive will come from current education, as it alienates human beings.

Our experience of over 20 years witnessing numerous real life cases tells us that methodology, symptomatic treatments, and superficial remedies count for nothing.

### **B. THEORY**

#### **(a) Background: Pathological phenomena in modern society**

Pathological phenomena in modern society are worldwide in their scope. The devastation and alienation of humanity have become common world problems. These phenomena form the background to our work and thought.

Loss of respect for humanity and human dignity results in many and varied problems from the individual level right up to the level of outer space. These problems include individual crises, family discord, social unrest including terrorism and crime, and conflict and warfare among nations extending to tension and rivalry even in

outer space, as in Star Wars.

I believe that our 20th century is the most crucial turning point in the history of humankind.

I am fearful that we shall annihilate the entire human race by our own hands unless we explore the principle and theory of the use of science and technology in our civilisation, at the same time as exploring human dignity, morality and values, and respect for life.

I conclude that there is no way forward for education or humanity except by turning back to the fundamentals of education, and of human beings. It follows that, without regard to formal and informal education, our first priority in our educational endeavour is the restoration of humanity, by seeking answers to questions such as "*what is a human being?*", "*what is it to live?*", and "*what is the value of man?*".

#### **(b) The concept of lifelong integrated education**

In seeking answers to the above questions I reached my idea of lifelong integrated education on the basis of the oriental view of nature and human beings. And in order to achieve this idea in reality, I have evolved a theory of education based on the concept of lifelong integrated education which has emerged. We are now putting that theory into practice.

This oriental view of nature is the source of Japanese tradition and culture.

In this view we observe human beings not as opposed to nature but as an integral part of it. Nature comprehensively encompasses humans, flora and fauna, material systems and energy systems into one entity of life.

This philosophy never seeks to control nature only for the sake of human beings.

Although there still exist some disparities, modern comprehensive sciences such as life science and human ecology seem to come close to the oriental view of nature.

The oriental view of nature teaches us about "what is a human being" and "what is his value".

#### **(c) Humanity in time and space: the basic principle of existence**

I would now like to explain what I have learned from this oriental view of nature and of humanity's place in a holistic universe. In this view, human beings are positioned on two axes: the vertical axis representing the progress of time, the time in which our life is located in the universe, and the horizontal axis which represents our spatial relationship and our place in the cosmos.

From this positioning, I try to draw out the essential value with which a human being is originally endowed.

An individual will end his or her life in the time sequence of birth to death, but that life has been transmitted to the next generation. By thus transmitting itself through each generation, humankind will continuously maintain its sameness and identity as a human race on the eternal chain of the time axis.

Furthermore, we simultaneously exist on the spatial



axis depending on our environment, including nature, man and materials.

Spatially and time-wise, a closely knitted mesh allows us to exist. Disengagement from this mesh of mutually dependent relationships would allow nothing and no-one to survive.

People everywhere live on the basis of this objective reality in mutual dependence: a dependence which is both global and universal. This is the basic principle of our existence, rooted in the laws of relation and mutual dependence.

#### **(d) A concept of education based on this principle of mutual dependence**

My theory of education and philosophy of life have been drawn from the above basic principle of existence, based on our mutual dependence with one another and the universe we live in.

•Education cannot be an absolute concept. It is a relative concept, based on mutual dependence.

The act of education is established by the interaction between the subject who learns and grows and the mediators who support the learners. The shift from established current school education to lifelong integrated education would make teachers and parents become learners as well.

This means that traditional education where teachers and learners are fixed in attitude, outlook and practice, would no longer be valid. Because we adults are not yet fully matured in terms of evolving humanity, how much can we, as parents and teachers, learn from our children and students, or our artworks? How much can we be complementary to one another?

I believe mutual education can be established if we adopt this point of view.

### **C. MUTUAL EDUCATION**

Many inter-human problems have been successfully resolved by making use of the following three principles, and the philosophy which they exemplify:

1. Children's education is the parent's own self-education at all times under any circumstances.
2. Students' education is the teacher's own self-education at all times under any circumstances.
3. Every situation in life is our own educational material for self-education.

Foolishly, our contemporaries ignore these principles, and the basic 'principle of existence' which underlies them. They make it impossible to exist by disrupting the mutually interdependent relationships of the human, material and natural environment.

A warning should be given to awaken people from the ignorance, danger and suicidal acts of the 20th century where we see human alienation, waste of resources, air and water pollution, and destruction of the ecosystem, including the soil, seas and forests.

We who live in this century should be responsible for, and conscious of, these issues. Education should play a

critical role in this consciousness and the sense of responsibility it engenders.

## **4. TOWARDS A CARING GLOBAL COMMUNITY**

### **(a) Educational reform in its global context**

In view of all this, now is the time for worldwide educational reform. The spirit of the age, where global educational reform is taking place, calls for the rise of lifelong education.

Lifelong integrated education therefore does not simply mean adult education, vocational retraining, hobbies, cultural uplift, or the acquisition of qualifications and certificates. The motivation and objectives of lifelong education might differ according to individual, country, culture or history, but the basic principles and practice will be the same.

However, the danger and misfortune facing humankind at present will also affect each one of us. Lifelong integrated education has an immensely important task to achieve.

### **(b) Conclusion: What should we aim for?**

My concluding remarks at the 1986 4th Paris Forum were as follows:

"The goals of the Nomura Centre are: firstly, restoration of human dignity, this being seen as a global issue; secondly, to urgently develop ties and solidarity on a worldwide basis; thirdly, to promote Japan, as a part of the global community, to serve as a bridge connecting the orient and the occident, and thus make a contribution to the peace of the world from our own cultural roots and resources.

Solutions could be found if we work together on an international basis, as the problems we face are the product of compounded pollutions of our planet involving both the natural and human ecologies.

In finding solutions and putting them into practice, the problem of integrating the heterogeneity of humankind arises. What is crucial is to identify the differences and the points we have in common. First, we must meet and get to know and understand one another so as to deepen our understanding and be complementary to each other.

Strengthening the shared points of agreement and complementing the differences between individuals and societies can bring about a true sense of integration. Consolidation should be promoted through international, grassroots, interdisciplinary and interprofessional channels for the sake of global solidarity."

My concluding remarks now would end "*for the sake of the caring global community*".

Dr Yoshiko Nomura is Director General of the Nomura Centre for Lifelong Education. This article is based on a paper she presented at the 34th WEF International Conference in Adelaide, Australia in August 1988



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# QUALITY THROUGH CARING IN EDUCATION

John Steinle

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*Drawing a parallel from the writing of David Malouf, John Steinle argues that education, for teachers, administrators and pupils alike, is a mixture of the mundane and the magical. Very often the patterns which tie the various aspects of the educational process cannot be seen, or cannot be seen until long afterwards. He suggest that the Quixotic search for pattern where there is, or may be, none is what makes education a human activity, and that this can only be maintained by a caring commitment.*

## Introduction

Until recently I was the Director General of Education in the state of South Australia. It is a strange and rather lonely job in which the incumbent has to be just smart enough to understand the game, and just dumb enough to think he can win it.

I should like to tell you first about a book written by one of my favourite Australian authors. He will be unknown to some who are not Australians for he was born in Queensland although he now lives for much of the year in Italy. His name is David Malouf.

Malouf's books are reflective, contemplative and exquisitely crafted. Indeed they are almost poetic novels. In one he takes us back to an imaginary life of the Latin poet Ovid, and in another to the battlefields of World War I through the eyes of a simple country lad who loves birds. He also writes short stories which are biting comments on contemporary society.

## An important book

The book which I have in mind now is called, rather curiously, 12 Edmonstone Street. This is the address of the house in Brisbane where young Malouf grew up. The book takes us back to those early days when his world was young. Malouf explores and rediscovers, room by room, what he first learned there, about how high, and how wide, the world is, and the kind of reality into which he was born.

At one point he describes two brass jardinières in the family room. The right hand one is utterly mundane. The left hand one is transfigured by its contents, which he knew blindfold, and it is the place in the Malouf house where things are put, and searched for, when there is nowhere else for them to go—a general repository of the half lost, the half found, the useless-for-the-time-being—but-not-quite-rejected, and all those bits and pieces and odd things that have no formal category.

“Put it in the brass jardinière”, his mother tells him when he comes to her with some small object she has no use for, something indefinable, impossible, but which she

doesn't want to disappoint him by refusing.

“Have a look in the brass jardinière” she suggests when the impossible is just what he cannot do without.

On rainy afternoons or when his parents simply want to be rid of him he is sent off to look in the left hand jardinière for something which no one expects to be found there.

The left hand jardinière became the measure of his belief in the world's infinite plenitude, its capacity to reproduce itself in a multitude of forms. It never failed him as he emptied it in promiscuous handfuls. In his words:

“Everything is there: everything odd. One baby's bootie, a little rusty with age, the top off a Schaeffer fountain, one cup from a doll's teaset without the saucer; the gold chain off an evening bag, one grey kid glove without a button, half a diamanté clasp, the slice of mother of pearl that is one side of a pen knife handle; odd earrings and collar studs—all things that have been put there over the years in the hope that the other half will turn up and make a pair. *The spirit of accidental separation hovers over the jardinière, but in so far as it is itself part of a pair, it speaks for completeness, for final restitution.*”

He lays the objects out in their kinds then checks for the hundredth time that no mistake has been made. He tries to memorise what the jardinières contain so that if, in poking about the house or under it, or in the backyard he might come across the other one, he will be able to restore both objects to use. He refuses to accept that this mortuary of lost couples is really the end. He clings to the jardinières in the belief that ultimately he will find the connections and solve all those riddles. He is, he says, playing God.

## Quality in teaching

As we work with children and we try to help them to learn by heart, to make connections and to create, we too play God. Certainly we are influencing young people and ultimately old people in many profound ways and significantly influencing tomorrow's world. We all collect and later fossick through odd and untidy experiences in our jardinières during our lifetime as pupils, teachers and educational administrators.

For teaching above all occupations abounds with activities that seem not to fit neatly into accepted patterns of thought and behaviour. Take, for example, the frustration of dealing with the routine and the prosaic activities of classrooms—the things in the utterly mundane right hand jardinière. We must all have a mundane jardinière if we are to remain sane. Nobody can



live with unrelieved excitement, novelty and change.

Even children, for whom everything is new, must know routine, ritual, stability, continuity, monotony, tedium and downright boredom if they are to be fully human. But children, of course, handle routine, ritual and even tedium remarkably well because they let their fancies run free.

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Some of you, like me, may have had the good fortune to have attended one teacher schools. In my day, such schools simply comprised two groups: the big ones and the little ones. That was, and, where it still is practised, is, an admirable division. It meant that when you were "a little one" you could choose to tune in to whatever lesson took your fancy. You could listen to those wonderful stories about Drake, Raleigh, Nelson, Scott, Gandhi, Sturt, Flinders, Stanley and Livingstone and other romantic heroes as they were told to the big ones. Such stories were always far most interesting than the tedious arithmetical gymnastics which in those days young people were called upon to perform. Or you could listen to lessons about enchanting places with mysterious names like London, Bombay, Vladivostok, Burma or Manila, and gaze at the maps with red all over the place.

As a result, by the time you were halfway through school, you had mastered most of what there was to know that mattered and interested you, and then you could while away the time when you became a big one doing some useful and productive day-dreaming, working in the school garden or simply being excused so that you could throw stones at swooping magpies with whom Australian country children are perennially at war.

The lesson I learned then has stayed with me always. Children will always learn. The question is, do they learn what we teach? Like Malouf, however, I can never find the other part of that puzzle. How do we match up what we teach with what children learn? And are we so preoccupied with the new and the exciting that we deny children the opportunity to enjoy the mundane and the prosaic?

Sadly of course some teachers, and some children, know only the mundane and the boring. Teachers too must keep records, mark books, supervise play and do a thousand tedious things that are necessary for schools to function and for children to be cared for. I sometimes wonder if the introduction of teacher aides in this country has been entirely without cost.

How does one gain the closeness between a teacher and a child that results from applying the odd band-aid, sorting out schoolyard disputes or kicking a football about if these tasks are taken over by others? There is something rather special in the act of an infant teacher

helping young children with their shoes and coats. Human relationships are based upon minor personal interactions like helping to tie shoelaces. Much of teaching will always be humdrum and repetitive, but where relationships are good the bonds will hold.

For teaching and learning are soft words, harsh words, gasps of surprise, admiration and disappointment, squeals of delight, shared shy and knowing glances, growing understanding, and anger, and care for others.

Classrooms are more than bells, hard seats, lessons on Keats that are interesting, and lessons on thermodynamics that are not. They are people arguing, talking, encouraging, rebuking and caring. And finally, there is deep gratitude, wet eyes, soft words, and awkward speeches of farewell.

There are meetings, years afterwards, in unlikely places, with men and women who stand taller than you with their children and being asked "Sir, do you remember us?", and "Do you remember when...?". And of course you always do.

You are reminded of half forgotten events which at the time seemed sometimes funny, sometimes annoying, but generally trivial. Yet for one child at least they had great significance, and you realise why teachers are so important and how profoundly teachers in fact influence those they teach.

And curiously how often the successful students you meet are not the ones you expected to succeed. How often like Malouf's litany of incomplete objects, apparently inadequate students have been helped to find themselves and to grow into adult completeness. Like the pieces of a kaleidoscope, new patterns are formed and you realise that good teachers do in fact play God, however much they would scoff at the idea.

### **The role of administrators**

The accountant and the efficiency expert strive desperately to reduce the process of teaching and learning to their own limited understandings. They see only a part of the sweep of this fragile relationship and often miss the whole. In a sense they see only the earth and miss the sky. For them autumn leaves are simply litter. We must never condone such attitudes.

Of course there are, too, those wonderful staffroom stories of the latest gaffe picked up while marking.

"After the salmon are caught, they are sent to the cannery for caning."

"English kings had many private parts, where they chased hares."

And let me assure you that those much criticised educational administrators share these frustrations too.

For the facts are that ninety per cent of administration is tortuously repetitive, mind crushing, boring and tedious. It is listening to zealots espousing tired causes for their own reasons which you have heard a hundred times before. It is hard, slogging, hurtful negotiation. It is listening to tortuously repetitive political speeches full of windy rhetoric. It is reading lengthy letters, memoranda



and reports and writing equally long responses. It is proof reading and checking, checking, checking.

But then there is the joy of visiting schools and seeing skilful teachers at work, the joy of seeing children excitedly discovering and creating and making music. There is the experience of working with wise and loving parents who have so much to offer us all and especially those who work in classrooms. And above all there are the wonderful challenges and opportunities that being an education administrator offers.

These opportunities for administrators comprise two parts. The first is advice to the Minister and the Government. This provides you with the opportunity to influence the direction of the government of the day in framing its educational policies. On these issues you are obliged to remain silent. Your views are offered and may be accepted or rejected, but once the decision is made you become operationally responsible to oversee the introduction of the plan or policy. You are simply stuck with it, like it or not.

The second is the public aspect. Here you are free to speak your mind. It is here that, like Malouf, you seek new combinations and a better fit between disparate and often conflicting issues. And you do not deal with the present alone. You must be ahead of your time. You must seek to foresee, however dimly, the issues which will arise. You warn colleagues and the public as well as the government. You will tax your own ingenuity, consult colleagues, read widely and assess the options likely to be open to the community and to the government.

Like Malouf you seek to find the missing connections and to match the pieces, and to make schooling match education. But why do we keep at it? What motivates pupils, teachers and administrators to continue their search? What makes so many of us continue to question and restlessly seek to find better answers to old problems and new difficulties?

#### *The Conference Banquet*



Certainly it is not high salaries, public adoration, supportive newspaper articles, or excellent working conditions. What thread stitches together our apparently disparate activities and assists us to continue to seek to solve the many riddles and missing pieces in our educational jardinières?

Perhaps Malcolm Skilbeck has provided us with a clue in his foreword to the special edition of **New Horizons in Education** prepared for this conference, when he states:

“The separation of caring from the fundamental purposes and values of education is disastrous. Not only is concern and care for the wellbeing of our fellow human beings a basic condition of civilised human life, the understanding and support for the individual implied by a commitment to caring is essential for success in the educational enterprise.”

#### **Conclusion**

Perhaps then, it is finally the simple act of caring for children which alone makes sense of our struggles in education. This care is the source of our commitment, which if energetically pursued, will assist us to continue to grapple with the problems until we know the correct questions that need to be asked, and then to strive to answer them.

Perhaps, like David Malouf with his two jardinières, our commitment to caring for children will assist us to find the missing knowledge which will make what we do more complete and more satisfying. And in doing so, perhaps we may know ourselves a little better. Perhaps that is, after all, playing God.

John Steinle was recently the Director General of Education for South Australia. This article is an edited version of the text of his speech at the Conference Banquet at the WEF's 34th International Conference in Adelaide, September 1988.



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## NEW PROFESSIONAL PERSPECTIVES: CLARITY OUT OF CONFUSION

Margaret Roberts

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*Everything which we have learned about the development of children and young people suggests that what teachers most need is a strong sense of professionalism to stimulate individual students to achieve their best. In contrast with this, the emphasis of the U.K. Education Reform Act 1988 is toward standardisation and securing a uniform national curriculum. Teachers are being exhorted to use their professional skills at the same time as they are being denied the scope, and trust, to exercise them effectively. This points to the conclusion that one of the key issues for the further development of education is the recognition of teachers as professionals.*

### Introduction

If by quality in education we mean accepting professional responsibility for each individual child in our care regardless of race, religion, class, creed or sex, then I do not believe that we need to put quality as an alternative to control. If large numbers of children and young people are to be brought together, within a special institution for the purpose of education, clearly there has to be some measure of control in order that education in the form of learning and teaching can take place.

However, while I would work for, and insist on, the highest quality of professional and personal conduct on the part of the adults, both in their moral behaviour and in their teaching expertise, from experience I would say that it would be unlikely that all pupils at all times would be motivated to produce their best effort and reach their highest potential. Many and varied reasons could be offered to explain the wide range of achievement between success and failure. While the teacher must be of the highest quality both as a person and as an educator, if he or she has pretensions to be perceived by society as a professional, this alone will not guarantee high quality education for each child.

### Teachers' professionalism

While the teacher must have the expertise to enable learning to take place, the teacher cannot force the child to learn, to make an effort, or even to attend to what is going on. Part of the skill, the science and art of teaching, is to motivate children to want to learn, and to learn how to learn. One of the important differences between primary and secondary teaching is that the teacher of young children has the advantage of working with children who are still growing and developing basic skills, both physical and mental, closely related to the maturation of the physical body, including the brain. The teacher must be equipped with knowledge of the

sequence of growth and development, and insight into the child's growth of understanding of the world about him. Part of the expertise of education at the primary stage is the ability to match the teaching/learning situation to the stage within the grasp of the child's developmental level. Note 'within the grasp' means finding out by careful observations where the child is in terms of development, understanding and knowledge, in order to stimulate him to further effort, thus giving him the satisfaction of extending himself towards his potential. This is a highly skilled activity based on the principle of meeting each child's individual and social needs.

But, as is well known, the speed of growth and development slows down towards the peak period of childhood, around 10 years, and the years of early adolescence, with an increase of physical growth, can bring disturbance and imbalance in terms of emotional stability, with all kinds of challenging questions about self-identity, appearance, sex, friends, attitudes of parents and teachers etc. Life becomes increasingly complex and anxiety-making, and, at the same time more and more is expected of the young person. If he has learning problems he needs a very skilled and sensitive teacher to diagnose his difficulties—some will need more specific expert help.

How can the quality of education be maintained in the face of failure to achieve whether this is caused by some general or specific disability, or from lack of interest, or even dislike of the subject or possibly the teacher? Is it going to help to insist that all children follow 10 subjects of the National Curriculum until they are 16 years of age? Is it going to provide higher quality education because the curriculum programmes of work and related testing are centrally controlled? Can Kenneth Baker's Great Education Reform Act force children to reach a certain standard in each of the ten subjects? Will teachers trained to teach the curriculum to all children feel any more professionally responsible for each individual child in their care? Will they be able to behave responsibly towards the children who, for whatever reason, do not succeed? How will they find time to deal with children individually if all children must move on each day to 'cover' the curriculum? Will children who managed keep up with understanding, or will they return to the pattern of the last century and learn by rote? Where then will be quality?

It would seem that one for the first casualties will be the teachers' professional responsibility, and this will be followed by loss of quality in terms of human relationships and teaching/learning skills. Even without the 1988 Education Reform Act teachers are in a very



insecure position, without the professional right to control entry to the profession or to implement a professional code of conduct. Now at the present time when Kenneth Baker talks about relying on teachers' high sense of professionalism to make his Act work, teachers are in a strong position to press for their official and public recognition as a profession. This would require all the different unions to unite and work together on this project.

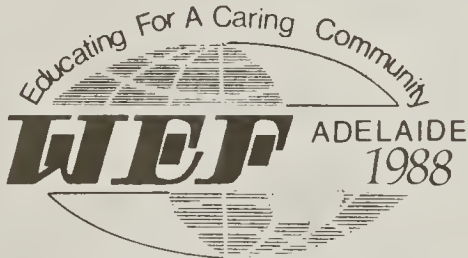
**Conclusion**

The matter is becoming increasingly urgent as the NCVQ (National Council of Vocational Qualifications) is starting to meet with professional bodies to discuss the way in which the varied professional training courses can be fitted into the national framework. Teachers have not, as yet, been included in these discussions—the reason given: they are not listed in the Directory of Professionals! This puts teachers in the serious position of having been formally excluded from discussions concerning their professional qualifications. What shall we do about this situation?

Dr. Margaret Roberts is a distinguished academic specialist in early childhood education and a long-serving council member of WEF(GB).



*Ruth Rogers receives the Clarice McNamara award from Ray King.*



*Seven past presidents of the South Australia Section of WEF with Dr Ruth Rogers, current President.*



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## EDUCATION REFORMS IN GHANA

Yao Aduamah

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*Yao Aduamah reviews the progress of educational reforms in Ghana via Junior Secondary Schools, which have passed through a number of experimental developments in the past ten years, and are now to be introduced nationally. Some disquiet has been expressed on the standards of experimental schools, and the level of preparation of teachers for them. But the Ghanaian government has taken steps to involve the widest possible range of opinion in the further development of these Junior Secondary Schools, which are aimed at blending academic and practical training, and reversing the migration of country folk into towns and cities.*

### Introduction

After a decade of experimentation, discussion, detailed examination, analysis and reassessment, a major educational reform is under way in Ghana, West Africa.

With the schools just about to enter another academic year, it is no longer a question of whether the proposed Junior Secondary Scheme can be implemented, and there can be few parents who have not heard of the blessings that this reforming scheme will bring.

Until the introduction of Junior Secondary Schools into Nigeria and now into Ghana, formal education in the West African countries was considered too bookish and aimed to produce white-collar attitudes that resulted in a constant drain of young school leavers to the urban centres. The rural-urban migration created problems of unemployment, underemployment, overcrowding and crime.

### The Junior Secondary School Scheme (JSS)

In order to rectify this situation and relate educational aims to the real needs of Ghanaian society, the government in 1972 approved the Dzobo Committee report which recommended the introduction of the Junior Secondary Schools (JSS). These schools would combine practical training and theoretical work and would dispose pupils to occupational and vocational trades common in the countryside.

After six years of primary education every boy and girl is expected to enter Junior Secondary School for three years. Those who do well may proceed to Form Four at the Senior Secondary School, Teacher Training College or Technical School, where they can continue with specialised training. This arrangement shortens the schooling system by two years.

Those whose education finishes with the Junior Secondary would have been provided with basic skills which would give them the chance of developing a strong attachment to the land and becoming self-supporting,

either as farmers, fishermen or self-employed artisans, working individually or in groups of a cooperative nature.

Besides basic studies in mathematics, geography, civics, history and languages, the Junior Secondary School (JSS) is expected to offer courses in the use of tools, woodwork, agricultural science, blockwork, technical drawing, metalwork, simple book keeping and budgeting. Girls can pursue domestic science, catering and dressmaking.

The government of Ghana, as well as those of the German Democratic Republic and Canada, have provided tools and equipment necessary for training in the fields of handicrafts and agriculture.

Under the reforms each JSS in the rural areas must have a garden and a farm plot and workshops for the teaching of practicals, as well as an open air sports ground. The students must be encouraged to gain experience in group work and in organising their own clubs and societies and recreational activities.

The new system, Ghanaians are told, will make students more useful to their families and communities. It will inculcate in students appropriate attitudes towards manual work, and make education more responsive to the needs of the community.

The public response to the reform was, on the whole, positive. During the first five years of the introduction of the system on an experimental basis there was hardly any community that was not putting forth an effort to secure a JSS for its boys and girls.

There are reasons for this enthusiasm. The shortening of the schooling period saves time and money for students, parents and the government. The parents felt that the schools would be part of the communities in which they were established and not foreign institutions for which they had no responsibility or interest. The syllabus provides that environmental studies, for instance, must be set not only around the school, but also around the home, village and country.

Similarly, although the JSS course curricula are formulated by the Ministry of Education, they allow the schools to see that their plans are related to local conditions and also to take account of differences in crops or local technical needs. This departs from the old system when there was just one text book for the whole state, regardless of local features and circumstances.

### Hoped-for outcomes

If this highly ambitious programme is successful, Ghana, it is believed, will be able to reverse the disturbing trend of continuing rural-urban drift.

But despite the optimism, after ten years of



experimentation with the JSS there was widespread disappointment being expressed by both parents and teachers, as well as the general public. The quality and standard of the students' work, both theoretical and practical, have not been impressive. Not impressive academically, because, according to JSS teachers, their students had not been well prepared by the primary schools. "If a JSS student cannot write her name, whom do you blame?" asked a teacher.

Parents, for their part, blame the Junior Secondary School teachers for lack of creativity, devotion, knowledge, patience, concern for others, attractive personality, and time keeping. They blame them for irregular and outmoded teaching practices such as using students to run their personal errands, or to work on their personal farms, or to fetch them water during school hours.

The government and many members of the public, however, found it absurd to call off the JSS system or to postpone its implementation after the ten years of experimentation. If anything was to be done it was the quality of teaching and the work of the schools inspectors that needed to be improved.

In line with this, and for a whole year before the programme was implemented a year ago, the government took certain measures to improve the situation.

Committees were set up to examine the modalities and operational requirements of the JSS. University authorities and students were invited to submit proposals on the reforms. Public educational forums on the system were set up in all districts of the country. This opened the way for open, free and fair expression and exchange of views and ideas and constructive criticism. The radio and press were on the spot mirroring the proceedings back to the public and giving publicity to the scheme. Intensive orientation courses for teachers of JSS were held throughout the country; and teachers were warned that they would be held responsible for any lapses in the success of the programme. The courses involved all post-secondary teachers, diplomates and holders of City and Guilds certificates. At these courses teachers also posed a number of questions of their own: Will the social standing of teachers be improved in six years' time? Will they be paid what they are worth?

### Conclusion

The JSS, as already stated, is based on the desire to blend academic training with practical training. This implies that teachers with technical training must be employed. But the Ghana National Association of Teachers (GNAT) did not believe that "the crash orientation programme for the teachers, of whom 35% are untrained, is enough to produce the calibre of teachers needed". Besides this problem the GNAT also expressed reservations about the resources needed. Mr Paul Osei Mensah, who is the General Secretary of GNAT, was quoted in "The Mirror" of Accra as saying that "even though we think the government should give a second

thought to the timescale we cannot stand in the scheme's way and therefore are prepared to give it our support". This was expressed in the fact that the GNAT delegations were sent to tour the regions to educate and appeal for commitment on the part of teachers for the success of the programme.

Let us hope these problems can be overcome, as Ghana has much to gain from the success for these reforms.

Yao Aduamah is the Editor of the local language newspaper "Kpodoga", published by the Institute of Adult Education of the University of Ghana.



Arthur Sandell receives the Clarice McNamara award from Ray King

### CORRECTION AND APOLOGY

We should like to make clear that the article on *Action on Drug Abuse: A UN Initiative* in our June issue (p26 Vol 69, No 1) was not by Marion Brown, but an edited version of an article on this theme from the UN Office of Public Information.

We apologise wholeheartedly for this error of attribution.





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# INNOVATION IN HIGHER EDUCATION: THE SCHOOL FOR INDEPENDENT STUDY

Hazel Cross

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*This article presents a case history of the development of the North East London Polytechnic's School for Independent Study. It traces the growth of the School from its foundation in 1974, against a background of educational principles and government policy. Central to this innovation is the idea of increasing the learner's autonomy and control over the learning process.*

*The success of this innovation is illustrated by the growth in student numbers, and the increasing range of programmes being offered within the School. But more importantly, Hazel Cross is uniquely placed, having experienced the School for Independent Study as both student and tutor, to give testimony that it also succeeds as a valuable subjective experience—a caring educational community in action.*

## Preamble

The title of the 34th International Conference of the World Education Fellowship was **“Educating for a Caring Community”**. It is a most appropriate title for an international conference of the World Education Fellowship—a Fellowship which, since 1921, has cared, and cared deeply, about education and the quality of its provision for all.

However, today, as we head towards the twenty first century, there can be little doubt that the rapid expansion and generation of new knowledge, the speed of the advance of technology, and changing occupational structures, require the development of particular qualities and skills. The new format and title of the Fellowship's journal reflects a necessary new dynamism for this **“New Era in Education”** to enable individuals to be autonomous, free-willed, competent, adaptable and flexible and able to make contributions to, and to participate in, the society of which we are each a part. This is also why the programme for the Conference was so important and so appropriate: we need to share examples of Educating for a Caring Community, enabling others to modify, accept, expand and improve upon given examples and to develop such ideas within the enabling, educative, heart of the community.

## Introduction

Innovation within any sphere of education, but particularly within higher education, has to negotiate problems and such negotiation can be a very constructive process. However, socialisation processes and resultant attitudes can provide for a myopic view and practice of education which, consistently, fails to meet the needs of its recipients and therefore the community. Such failure, its causes and its solutions have been debated by many,

but perhaps Tolstoy, in his “Pedagogical Essays”, captured the depth of such failure when he wrote:

“The need for education lies in every man; the people love and seek education as they love and seek the air for breathing; the government and society burn with the desire to educate the masses and yet, notwithstanding all the force of cunning and persistence of governments, the masses constantly manifest their dissatisfaction with the education which is offered them and step by step submit only to force”.

One of the reasons leading to today's dissatisfaction is located by Margaret Mead as being concerned with “a shift from the need for an individual to learn something which everyone agrees he/she wants to know, to the will of some individuals to teach something which is not agreed that anyone has any desire to know” (Mead, 1973). At the fundamental level, *the desire to teach, and to teach what is not wanted to be learned, leads to an emphasis on teaching rather than on learning*, and can only result in meaningless education where dissatisfaction will take its awesome toll on both teacher and taught.

Of importance here, and seemingly incompatible with notions of caring, are factors of competition inherent in forms of education which reject and select through a system of examinations. Every pupil and student soon comes to realise that original thought is absolutely taboo and that the only way to an examiner's grading heart and brain is to write, or otherwise communicate, only what an examiner wants to read, see and/or hear. The point here is that the imposition of examinations and the competition which is generated by such a system, serves only to discover that which is not known—not that which is known and understood by the learner. Such a system can only be of value to those whose best interests are served by maintaining the existing structural arrangement of such an educational system and the traditional concepts within it.

The Deschooling Movement seeks to abolish institutionalised education, and its mentor, Ivan Illich, says, “Our review of educational institutions leads to a review of our image of man. The creature whom schools need as a client has neither the autonomy nor the motivation to grow on his or her own”. Education, Illich believes, is institutionalised and provides for the institutionalisation of values where reliance on “institutional care adds a new dimension to helplessness”. It is, within this context, that we need to be alerted to the dependency factor inherent in caring. In educating for a



caring community we need to define what is meant by “a caring community” in order to be able to offer the kind of educational environment and experiences which will not lead to helplessness, dependency and lack of motivation. Illich acknowledges the fact that most learning takes place outside school and compulsory education is seen as “schooling for schooling's sake” where school has become a “place of confinement” for pupils “during an increasing part of their lives” (Illich, 1979). Illich touched many raw nerves with his Deschooling Society and perhaps he is a little ahead of his time.

Returning to Tolstoy's metaphor, we may say that once that air becomes polluted no one wants to breathe it! How is it possible to purify educational air? Contaminates would seem to include an incompatibility between what is wanted to be learned and that which is taught; a desire to teach and a concern with teaching rather than an emphasis on learning and the learner; competitive structures which serve to select and segregate learners rather than with the provision of collaborative and cooperative enabling and learning environments, and factors of dependency and extrinsic forms of motivation rather than intrinsic forms of motivation, independence and autonomy. In short, it can be said that authoritarian and bureaucratic forms of education serve to reduce, or to negate, the quality of the educational experience for its participants and cannot provide for the gaining and the development of qualities and skills required to become qualitatively full contributors within the community and within society. What is needed are democratic forms of education which will provide for the development and progression of autonomy, free will, competency, adaptability and flexibility.

It is the case that, globally, there are many examples of democratic education, but within the context of British higher education, with its deep traditional structures of knowledge hierarchies, subject domains, micro-specialisms, selective examinations and authorities in authority along with its almost reverend concern and regard for power and control over what is taught and to whom it shall be taught, the concept of democratic education, let alone its practice, seems impossible. Yet such innovation has occurred, and one such example is the higher education innovation of the School for Independent Study (SIS) at North East London Polytechnic (NELP).

### **The origins of independent study**

The establishment by central government, in 1964, of the first non-university body to award degrees, the Council for National Academic Awards (CNAA), was designed as a prelude to the implementation of a policy of higher education which included the introduction of the Binary System heralded by a Government White Paper, in 1966, *A Plan for Polytechnics and other Colleges*. The dual provision of the binary system entailed the merger of some sixty four further education colleges into thirty new polytechnics which were

designed to complement the university sector and to cater for the increased demand for higher education which had outweighed its supply. Today, the CNAA represents the largest validating body for British higher education in the public sector.

The framework for further educational initiative was provided through the 1972 James Report which recommended the introduction of a two year course, designated the Diploma in Higher Education, which would contain General Studies and two subject options. Although the target population for the course was to be teachers, it was considered wide enough in scope to attract a range of potential students. This report was followed in the same year by a Government White Paper which increased the provision of the recommendations of the James Report with the implementation of a variety of two year higher education courses to provide for a wider cohort and to initiate a more flexible system of higher education.

NELP, as one of the 30 new polytechnics within the binary system, was itself an agent of change and provided for the innovation, in 1974, of Independent Study, with the introduction of its DipHE Course. This was created and implemented by a small group of caring and dedicated educationalists who believed that an emphasis on the acquisition, retention and regurgitation of given knowledge could not provide for the development of overall capability and general competence. Higher education, traditionally, demands dependency where students learn to become tutor and subject dependent. The task was to change qualitatively the actual learning experience to student directed and student controlled learning, which was independent of predetermined curricula, and to provide a supportive enabling and learning environment of collaboration and cooperation.

Prior to the 1972 Government White Paper a DipHE working party had been formed at NELP and, from the group's 1972 interim report, the concept of independent study was plainly visible:

“An important principle of NELP policy is to design courses to cater for the needs of prospective students rather than to seek students to fit courses that NELP would like to run. Having defined the DipHE concept the working party, in accordance with this policy, then sought to identify, for planning purposes, types of potential students for whom the programme was intended so that their estimated needs would form the basis of detailed planning.” (NELP, October 1972)

A DipHE Development Unit was formed in 1973 for the purpose of implementing the DipHE by Independent Study. This was introduced the following year, in 1974, as a two year full time course with the later provision of a three year part time course and validated by the awarding body of the CNAA which, today, is the awarding body for all the School's programmes.

In summary, the origins, introduction and implementation of Independent Study arose from the



educational, political, organisational and institutional tide of change within British higher education during the late 1960s and early 1970s. The School for Independent Study and its higher education provision can therefore be seen as an innovation born of innovation.

### What is Independent Study?

Independent Study is not distance or correspondence learning for it requires interaction with others in sustained, purposeful and qualitative processes of negotiation, support and advice from others. Nor is Independent Study modular in structure for it requires students to define their own learning needs and to design their own Programmes of Study to meet such needs. Therefore, student programmes of study cannot be comprised wholly of elements, or modules, of courses obtainable elsewhere.

The reason why Independent Study is independent of curricula relates directly to the educational philosophy upon which it is built and concerns personal power, autonomy and capability. The following quotation, taken from a paper entitled "*Outcomes of Autonomy in Learning: The Autonomous Person*" was part of a keynote address given by the Head of the School for Independent Study, Professor John Stephenson, at the First International Conference on Experiential Learning in June 1987. It serves to differentiate between internal and external forms of personal power in relation to capability:

"The proposition I wish to put to you is that personal power is a crucial element in our overall capability. It is easily recognised when it exists, and obvious when it is absent. This personal power can be internally located and controlled or it can be externally located and controlled. The former is the basis of independent capability and comes largely from the experience of autonomy in learning; the latter is the basis of dependent capability and is the result of traditional formal education." (J Stephenson, June 1987)

In relation to externally located and controlled personal power, the same address refers to:

"*Conventional Education*. Much of the time of teachers on conventional courses is devoted to removing any chance of risk from the experience of their students. Syllabuses are tightly drawn, reading lists are carefully prepared, assignments are set, and tuition is given. You return to the tutors that which they give you and you pass their exams. Students are kept dependent and any capability they learn will be dependent on external sources of power." (ibid)

Thus, conventional education provides for dependency and is, clearly, antithetical to the concept of Independent Study for independent capability cannot be developed within learning environments where personal power is derived from external, authoritarian, sources.

A further illustration of this point is provided by John Holt in *Instead of Education* where he argues:

"a music student who never knows whether he (or she) is playing a note right or wrong except when a teacher tells him(or her) so can't and won't improve from one lesson to the next. And so it must be the first and central task of any student to become independent of the teacher and learn to be his (or her) own teacher. The 'true' teacher must always be trying to work themselves out of a job." Holt continues, "The most valuable and indeed essential asset the student brings to any learning task is a willingness to adventure, to take risks. The teacher must not kill this spirit but honour it and strengthen it". (Holt, 1976)

Personal power and autonomy, in learning, provides for the development of self respect, responsibility and competency where students are intrinsically motivated; where there is cooperation and collaboration; where there is a continual development of abilities to relate what is known and understood to wider contexts of knowledge, and where students are active contributors and participants in their own learning. In order for such qualities to be developed, and for learning to be meaningful, students need to take responsibility for their own higher education and to be able to gain public recognition for their educational achievements—this is Independent Study.

### The road to non-authoritarianism and independence

Independent Study celebrates and prioritises the two basic assumptions upon which education is founded, that is, the transferability of learning and the development of individual change through learning. However, Independent Study can, and often does, require a shift of educational perspective for it requires a realignment of control and power. It requires tutors to empower students to shape their own destinies for themselves but not by themselves. It requires students to accept such control and to take responsibility, in association with others, for their own education for autonomy cannot be achieved in isolation from others. This means that a particular kind of model of human nature is assumed in approaches to the learner and this is reflected in assumptions made concerning the grounds of knowledge and the manner of its transmission and communication.

The prime factors of power and control grounded within what counts as public educational knowledge, which can be measured and assessed through predefined curricula designed to shape students towards predetermined ends, has always raised, and no doubt will continue to raise, contentious educational, philosophical, moral and ethical issues and leads to a questioning of the purpose of education. Such purposes were aptly described by Plato who posited the following:

"Our first business is to supervise the production of stories and choose only those we think suitable and reject



the rest. We shall persuade mothers and nurses to tell our chosen stories to their children and so mould their minds and characters.” (*Plato, The Republic, para 377*)

The author of this paper contends that the responsibility must always be with those who wish to mould the minds and characters of others, without prior consultation with, and regard for, the needs and aspirations of those who are sought to be shaped, to justify their actions. Within Independent Study, educationally, philosophically, morally and ethically, the view is that any shaping should be student-determined: it is the student who must define and identify the nature of required individual change through learning, along with what the nature of such learning will be, in pursuit of achievement of self-defined ends. This is the road to non-authoritarianism and independence.

### **Independent study in practice**

Practice is guided by the principles that form the foundations of Independent Study where a voluntarist approach to the learner is reflected in a process model of education. Independent Study, therefore, provides for a model of higher education which enables students to take responsibility for their own education in a supportive, enabling and learning environment.

Independent Study is concept-based and rejects approaches based upon the demands of the structure of a subject or a discipline. It does not view as valid the structural hierarchical organisation of what counts as public knowledge where others determine what it is considered worthwhile to know and to do and, therefore, what it is not worthwhile to know and to do.

It is the student's responsibility, in collaboration, negotiation and cooperation with others, to design, plan, write and execute a programme of study created to meet individually defined higher education learning needs. This means that each student has their own unique and distinctive curriculum which is submitted for institutional legitimisation through a process of validation which determines whether the Programme, if executed and assessed as proposed, would merit the award sought in the planning document submitted.

Each student plans a programme of study which enables a specialist in the area of proposed study to respond to the particular curriculum offered. Tutorial response is in the form of guidance and advice offered in terms of helping the student to develop the programme and in offering guidance and advice in the execution of the subsequently validated programme of study. In this way students employ the specialist resources required for the operation of their programmes from within any of the relevant NELP departments. It is within the School where preference is usually given to the concept of enabling and of helping to enable the learning process. Thus the emphasis is on the learner and fully reflects a student centred approach concerned with process and method rather than with content alone.

### **The development of independent study courses**

In 1974 the School provided for 72 full time students on its DipHE Course and this was followed by the introduction of a part time DipHE Course. In 1976 the school developed its provision by offering a one year full time, two year part time, BA/BSc (Hons) by Independent Study which represents the third year of a three year Programme of Study by building upon the knowledge, skills and experience successfully gained at second year degree, or equivalent, level, or for those with substantial, equivalent work related experience. In 1984 the School introduced Post Graduate Diploma and Masters Courses and in 1986 a Triannual System of Registration for Degree Proposals was introduced. Additionally, from the 1988 academic year the School will offer a “New Route” degree course which is a three year full time, or five year part time, honours degree by Independent Study.

Fourteen years from its establishment, the School's intake has increased tenfold to over seven hundred students. Independent Study has responded to individual need and the demand for its provision continues to increase. The benefits are whatever students identify and define in terms of their higher education learning needs and experience in relation to designing, planning and executing their own distinctive programmes of study. In this way, Independent Study has opened up opportunities in higher education previously denied to many students from within the local community, which traditionally rejected a system of education which rejected them. It has also offered those who are dissatisfied with traditional forms of higher education the opportunity to continue their higher education in more meaningful and challenging ways.

The matrix of Independent Study is cooperative and collaborative working, therefore, working in team and group contexts represents a continual activity. Independent Study maximises the valuable resource of the group where each individual has something of value and worth to offer and each contributes to the learning of all. The School's DipHE course works with a local further education college which provides an Access Course in preparation for entry to the DipHE.

Additionally, the orientation phase of the Postgraduate Diploma and Masters courses and the pre-course for the Degree by Independent Study, both operated as termly part time short courses for the planning of proposals for submission to the Registration Board acting for the Polytechnic and with power vested in it by the CNAA, have been offered in Hong Kong and, from this summer, are available in Cyprus. Representatives from other institutions and individuals from the UK and abroad who are interested in our work often spend time at the School and experience Independent Study with us and, wherever possible and whenever invited, we visit other colleges and experience their courses.

The School for Independent Study also continues to develop its provision within each of its courses. It continues to meet the individual needs of students and to



meet the increasing demand for its provision where educating for a caring community includes the development of personal power, autonomy, capability and general competence within a democratic, and innovative, process of higher education.

## Conclusion

Finally, does such educational theory actually work in practice? What does it feel like to be an Independent Study student? The answer is "Yes, it most definitely does work, and it is a most rewarding and challenging educational experience". How can I be so certain? The reason is that I was a student at SIS where I gained the DipHE and a BA(Hons) (First) by Independent Study before gaining a PGCE with Distinction at a traditional college of higher education. From October 1984 I have been privileged to be a tutor at the School for Independent Study where I work with DipHE, Pre-Course and Degree students and will, from next term be involved with the School's New Route Degree, and since 1986 I have been the Pre-Course Tutor for the Degree by Independent Study.

Currently this places me in the unique position of being the only member of academic staff to have been both a DipHE and Degree by Independent Study student and to have experienced Independent Study before experiencing traditionally structured higher education. This is not the place to discuss the differences between these educational experiences and the experience of being a student who returns as a tutor—if this is of interest it will be for another, more appropriate, time.

The fact that I was invited on to the academic staff also indicates that the School was prepared to test the courage of its educational convictions. I can only trust that such courage and conviction was, and is, well founded!

Suffice it to say here that I do feel privileged to be able to contribute and to participate in the work of the School and, I trust, to return in some small measure part of what the School gave and offered me. I try to do this by involvement with the developmental work of the School and, most importantly, in using my Independent Study learning experiences to help enable others to learn and to achieve self-determined educational goals and aspirations. It is in these ways that I try to return and share just a little of what I have received and gained through the School for Independent Study—I am still learning and I trust I will continue to do so!

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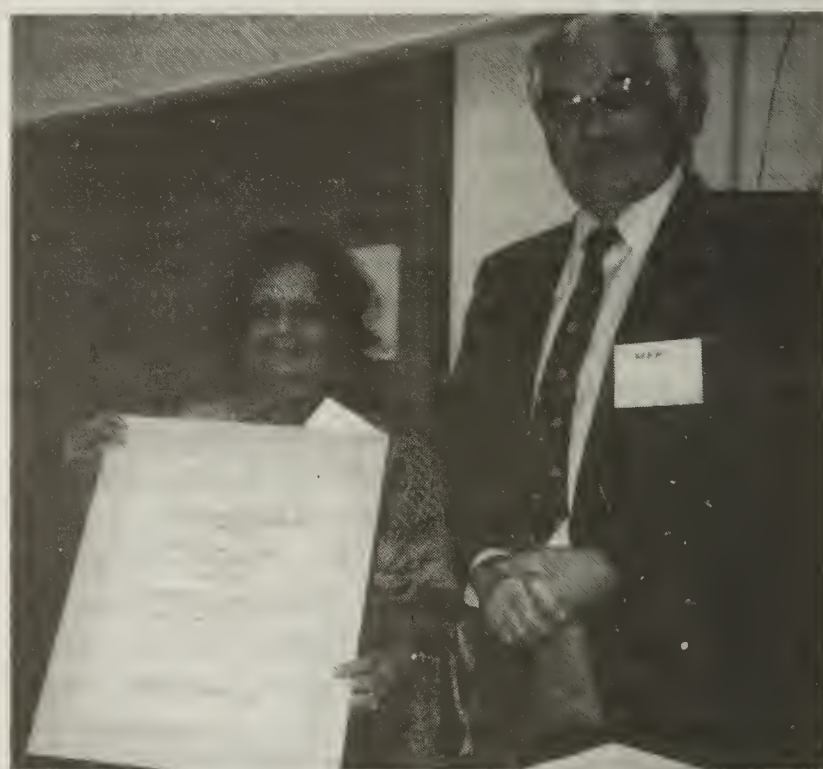
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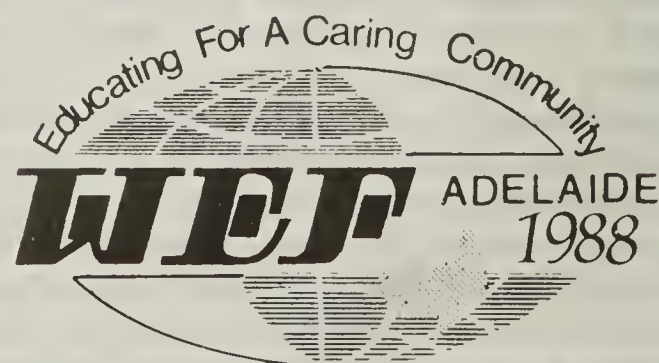
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Hazel Cross, WEF(GB), is a Tutor and Pre-Course Tutor for the Degree at the School for Independent Study at North East London Polytechnic. The views presented here are those of the author and do not necessarily reflect those of NELP or SIS.



*Dr Urmi Sampat receives the Australian Council's international award on behalf of Madhuri Shah from Ray King*





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# LEARNER RESPONSIBILITY: LINKING PROGRESSIVE EDUCATION TO THE ECONOMY

John Stephenson

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*Professor Stephenson makes a case in this article for learner responsibility as the means of linking progressive education and industry. In this way, he argues, educators will meet the demands of both employers and government, which in the UK has recently legislated for greater relevance in education. The author believes that the ideals of progressive education and the need of government and employers for relevance are not incompatible if learners are given more responsibility for their own learning. Drawing on experience in Britain and Australia, the author indicates what can be done to create the conditions for learner responsibility and for the alliance of education with the wider community.*

## Introduction: The pressure for “relevance”

Should progressive educators regard pressure from industry and government for the curricula of schools and colleges to be relevant to the economy as necessarily a bad thing? The issue is a live one both in the United Kingdom and in Australia where governments are forcing schools and colleges to be more in touch with the real world, through a mixture of legislation and financial controls designed to ensure that leavers are well equipped for the world of work.

In the United Kingdom, the debate was stimulated by the 1988 Education Bill (known as GERBIL, the Great Educational Reform Bill) was generally acrimonious, with the profession resisting the government’s view of the relevance of education as being narrowly utilitarian in intention and repressive in its measures of control. The Bill has since become law with a centrally imposed national curriculum for 5 to 16 year olds in which traditional subjects and regular testing are prominent features.

The problem is that those with responsibility for devising legislation and for controlling the distribution of public funds, i.e. governments, do not understand teaching and learning processes sufficiently well to be able to convert requests for relevance into policies which will actually achieve relevance. Neither do they fully understand what employers are really saying when they make their demands for “relevance”.

## What do employers want?

Let us look first at what employers actually want. In December 1987, the New South Wales Department of Education and the New South Wales Employers’ Education Consortium completed a survey of employers’ requirements. The qualities most in demand were initiative, attitude to study, attendance, cooperation, and

leadership<sup>1</sup>.

In their much celebrated survey of the most successful American companies<sup>2</sup>, Peters and Waterman identified time for creative thinking, a belief in people, and clarity of values as being of great significance to the development of business success.

In their publication “*Towards a Partnership*”<sup>3</sup> the Council for Industry and Higher Education emphasised the need to “maintain humane values” (p2) and declared a preference for “graduates demonstrably able to manipulate ideas and express them competently” (p3). They concluded that “educated brainpower and applied ingenuity... must become the UK’s most distinctive asset” (p5).

At a conference in 1987<sup>4</sup>, employers of graduates said that capability consisted of 40% specialist knowledge and skill and 60% of personal qualities such as “being continuously prepared to learn and adapt”, “being self-critical”, “self-starters”, “able to communicate in speech and in writing”, “initiative”, “empathy”, “self-awareness”, “commitment to what they are doing”, “team working”, “problem analysis and solution”, “ambition” and “a sense of purpose”.

Finally, George Klemp<sup>5</sup> reports the result of an American survey of effective people working in a wide range of situations, from the military to social work and from sales to counselling. They had in common the ability to set attainable goals, a high level of accurate empathy, spatial awareness in terms of organisation and contact networks, and well developed intellectual skills.

It is significant that the above authorities do not call for relevance in terms of specific subjects. Most of the demands are for what Spencer calls “soft skill competencies”<sup>6</sup>, personal qualities and attributes which, taken together, constitute a large part of what might be defined as a well educated and capable person.

## Relevance and progressive education

“Relevance” as defined by employers is not too different from the first principle of the World Education Fellowship, the present-day representatives of the progressive education movement:

“The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well informed, competent and responsible individuals in society and in the world community.”<sup>7</sup>

Taken together, the employers quoted at the beginning are spelling out similar qualities. The truth is, not surprisingly, that the business community is just as



interested in employing self-motivated, collaborating, creative and responsible people as progressive educators are in helping such people to develop. Like the World Education Fellowship, business wants people to be able to celebrate their individuality within the communities of which they are participating members.<sup>8</sup>

The resistance of progressive educators to association with the needs of business is understandable. The aims of business are at odds with alternative aims such as "educating for a caring community"<sup>9</sup>. But caring people need to have the capability to do something effective about their caring. Incapable caring is better than being capable and totally uncaring, but isn't much use to anyone beyond fellow-feeling.

The "soft skill competencies" and personal skills which constitute capability are common human attributes and are equally relevant to business, social work, family life and the community. They are about being confident in your own worth, having confidence in your ability to take effective action, being confident in your ability to live and work with others, and in your ability to continue to learn and to participate in change.

### **What can be done?**

The problem so far has been that educators have not made sufficiently loud and positive contributions to the debate about relevance. They have rightly been concerned with avoiding association with the narrow aims of business and with resisting central control and the regression into harmful and excessive testing. Now is the time for educationalists to assert their professionalism. Governments are not in a position to know what should happen in the classroom, and neither are employers. If the professionals don't take the initiative, we will have nobody to blame but ourselves if we have ill thought out solutions to the problem of educating for relevance imposed from the centre. There is a great opportunity for good educational practice to be endorsed by the government and by the world outside.

The first thing to be asserted is that the qualities of relevance called for above are achieved primarily through the learning process itself. If we want to encourage people to learn how to learn and to be "self starters", they need real experience of being responsible for their own learning. If we want employees to be able to work in teams, they need real experience of collaboration, not in fringe activities, but in the mainstream activities of their education programmes. If people are to develop "ambition and a sense of purpose" they need experience of exploring their ambitions in their schools and colleges. If we want them to be able to communicate, they need experience of explaining what they are doing.

These learning activities are not incompatible with the pursuit of knowledge and specialised skills. The quality of learning is improved when learners are self-critical and questioning of others; when pooling information and sharing tasks; when doing and not just receiving; when taking initiatives and learning from their experiences;

when assessing their own learning needs and planning appropriate activities; when formulating problems and testing solutions; and when exploring the relevance of their studies and explaining their value and limitations.

Learning experiences like these will equip people to cope with the realities of a world where being able to live and work with others, participate in change and take responsibility for their continuing development are at a premium.

Successfully completing programmes of study for which they have been primarily responsible, as individuals and in association with others, can give students real confidence in their ability to take effective action; promote confidence in their own worth; and confirm their ability to continue to learn. They are more likely to be enterprising, competent, resourceful, independent and inter-dependent. They will know they can cope, can get on with others—and they will know what they are about. If they are aiming to be specialists, whether engineers, computer operators, or community workers, they will be more than just specialists; they will be capable specialists.

### **Creating the conditions for learner responsibility**

Giving learners more responsibility for managing their own learning involves risk. Learners might get it wrong. They will make mistakes. The challenge for teachers is to create the kind of supportive learning environment where mistakes are seen as opportunities for effective learning, and not reasons for criticism or "marking down". It is negative reactions to those of our initiatives which don't work out first time which inhibit our innate curiosity and interest in "having a go" and learning from the experience.

Teachers also need to create environments where sharing of tasks and information is encouraged and seen to be of benefit to all; where respect for the individuality of each member is seen as an essential ingredient of the success of the whole group; where achievements are recognised and recorded; where mutual respect makes it possible to give and to receive constructive criticism.

### **Alliance with the wider community**

Methods of assessment are often quoted as reasons why teachers cannot go far down the road of learner responsibility. In general they are right, but accrediting bodies can be changed. Records of achievement and profiles are established alternatives to formal examinations and lend themselves much more to the development of the kinds of qualities which the outside world say they want schools and colleges to develop.

If we are able to demonstrate to the wider community that learner responsibility is an effective way of developing relevance, and that teacher dominated classrooms where learners passively receive knowledge and instruction do not allow for the development of the qualities of relevance, then an effective alliance for change can be forged. Accrediting bodies defend their



traditional assessment methods partly on the grounds that employers want them. When employers realise that traditional assessment techniques directly inhibit the development of the relevance for which they call, then we have a chance of seeing more progressive forms of assessment being advocated by employers themselves.

### Conclusion

Giving learners more responsibility for their learning makes sense all round. It stands a chance of being widely understood to be relevant to preparing people for successful participation in a diverse and rapidly changing world. Once that understanding is achieved, the charge that progressive education is "wet" is harder to make.

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**John Stephenson** is Professor of Independent Study at North East London Polytechnic seconded to be Director of the Higher Education for Capability project of the Royal Society for the Encouragement of Arts, Manufacture and Commerce.



*Delegates from India and Australia gather under the Eucalypts of Aberfoyle High School during a visit*



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# CARING IN ACTION: A CONFERENCE SUMMARY AND REPORT ON THE 34th WEF INTERNATIONAL CONFERENCE

Geoffrey Haward

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## Day 1

The opening session on Monday morning succeeded well in setting useful parameters for later development. The insights of our conference and the importance of our agenda were highlighted by the Minister for Employment and Further Education, Mr Arnold, in his most pertinent remarks, complementing the remarks of our Australian Chairman, Prof. Skilbeck, who posed the problems and range of areas we would be discussing during the conference. Clearly it will be important for us to ensure that Mr Arnold is a vehicle to the Australian Education Council, the forum of our States and Territory Ministers of Education with their Directors-General.

The keynote address of Prof. Philip Gammage further served to give us guidelines to develop our theme. This address was both inspirational and practical. Not only did his paper identify some of the main characteristics of schools as caring communities but also he was able to delineate very clearly current problems in many societies where the "cult of utility" has been encouraged and fostered by our economic planners, conflicting with the best traditions of caring in practice. Philip so rightly pointed the need for teachers to be much more articulate in our condemnation of what he termed "these Philistine views of education". Norman Kirby's four key ideas were relevant reminders of the necessary respect of each individual within the school and respect by him/her for each and all members of the total school family. Those of us at the 1980 London Conference remember well discussions with Norman then on these basic tenets of early childhood education. Furthermore, I am sure that everybody will remember Philip's advice before "weighing the pig" ensuring that the "weighing" if and when carried out, is in fact part of proper and appropriate development. He continued by detailing guidelines for principals and teachers and the ten very practical points he listed put concisely guidelines for a school to exemplify caring within its organisation and procedures and within the wider community (pps 38, 39 *New Era*). We all felt for the little boy in Philip's parable. This paper concluded with detailing twelve basic criteria for a good school, as suggested by Postman and Weingartner. James Hemming's recent work on Good Schools also is recalled in considering these basic features of a good school. For a WEF Conference it was very appropriate that Philip ended his address with such a relevant quotation from Ben Morris' *Objectives and Perspectives in Education* (p 41). Surely this was an inspirational yet practical exposition on which to develop our conference programme. Besides the practical leads we have been given, our teachers and principals should follow up

Philip's advice and tell their communities what they are doing and why, what their urgent needs are and why, and in every respect keep up a pressure on our political and economic decision makers in order to improve the quality of our educational programmes.

Each of the respondents to the keynote address emphasised or expanded one or other strand of the paper—Dr D'Lima, the need for enjoyment of teaching and learning; Peter van Stapele, the importance of play in education; Mildred Haitp, the gold mine that exists in the multicultural school; Ray King, the importance of opening up our schools, bringing in so called "non-educationalists" as partners in our programmes; Norman Graves, the necessity to enlist the support of parents to assume greater responsibility at home and at school, to influence them who will then influence the community and in particular the politicians. From these initiatives may be born a greater caring concern for the wider community.

Then came the first of two sessions concerned with learning to care. After a brief introduction by Barbara Stephens, conference participants worked in groups according to the level of education of their interest, from early years to adulthood. The immediate task was to discuss and evaluate behaviours of characteristics, to list conditions and to describe how.

Part A & B: requirements for different age groups will be published later as a separate paper.

The day closed with a general discussion continuing to explore how to develop caring skills irrespective of economic, governmental or bureaucratic constraints and the purposes of senior secondary school assessments in particular and assessment in general.

## Day 2

In opening the first of two plenary sessions James Hemming emphasised the need for experience of a caring home life as well as school life for a community to have caring attributes. The distinctive Aboriginal perspectives on educating for a caring community were put to us by a widely representative panel, Mrs Ah Kee (Cairns), Mr Valadian (Darwin) and Mrs O'Brien (Perth). The conference delegates were impressed by the range of concerns and problems they confronted and the obvious commitment, enthusiasm and optimism each panel member brought to his or her tasks. These were "grass roots" community developments concerned with the present situation of elders in Aboriginal society, the roles of the child care agency extending to a variety of outreach work and projects of the Aboriginal Development Foundation.



The second half of this session detailed some Japanese perspectives, the role of the mother in Japanese culture, the question of fostering spiritual and moral values, competition and cooperation, service to the community and the changing balance of elementary and junior high school curricula. We were privileged to see slides of a pre-school and were delighted to have pictures of caring in action within this pre-school.

The second plenary session was introduced by Norman Graves who tried to come to terms with (a) just what are the caring values, (b) the problems facing teachers in transmitting these values as opposed to what the consumer society, or peer groups or even the child's own family, may value, and (c) the method in transmitting caring values in terms of diverse staff attitudes and the compromises which must be made to have an agreed policy.

The conference was then given a dynamic insight into Ridley Grove Primary School, its clientele, the culture of the school, the quality of relationship between the teacher and learner. Paul Demetriou talked of the 3Rs being extended to 5 and 6, recreation, relationships and religion. He emphasised the cohesive quality of one nation to become a caring and successful multicultural country and his overhead of the melting pot with its stew of basic ingredients said so much of his own and his school's philosophy "*Asses and Donkeys Kick but People Don't*".

Delegates were then taken by Pat Thompson to Paralowie when she described the physical location of her school, its smells and noises, the fight to provide access for her students in real opportunities, social justice and an understanding of their community. Her final one liner "*missionaries get eaten*" concluded a graphic story of her mission.

The final panelist, Phyl Bassett also gave us a frank and honest picture of her school at Elizabeth West. She highlighted the cooperative and caring ventures with parents, the difficulties of so many teachers who have had such advantaged lives to date, being confronted with the real world of child hunger, abuse, desertion and so on. She also emphasised that caring comes from the network of ourselves, our pupils and our community. Strategies she had used included very practical examples of help and experience. I think all delegates shared the hope for her vision that all her resource services of community welfare, legal aid, health care and so on could be available on campus "*that school is the one-stop shop*".

The evening concluded with a most successful multicultural programme at the refurbished Town Hall which was thoroughly enjoyed.

### Day 3

Day 3 involved delegates in a wide variety of visits to schools and institutions where many were delighted to be involved in the particular school or college's programme. The afternoon provided delegates with an opportunity to visit the city and its environs. The conference dinner that evening was a great success and the five course dinner,

including choir and lively interaction, was enjoyed by all. John Steinle's address complemented superbly both the conference agenda and the dinner.

### Day 4

Thursday morning's programme consisted of two major panel discussions. First we were given a number of useful examples by our Indian colleagues concerning human dilemmas in caring. The analysis of these dilemmas concerned teacher education, both pre-service and inservice, caring for the aged, the new National Policy of Values Education and an example from the many in rural areas. The session closed with optimistic statements that Indians face developments towards our next century with hope and pride. Participation in WEF activities and conferences was acknowledged as an important support.

The second panel dealt with challenges for policy priorities in the caring professions. The Co-Director of the Aboriginal Training Foundation in Sydney discussed the need for change in policy and practice within both the so-called caring professions and as well the Aboriginal professionals themselves. She suggested that Aboriginals were in fact victors not victims, and that the changes needed must help the "victors" thrive rather than merely assist "victims" to survive. The next segment concerned the work and development of the life-long integrated education over the last 20 years and in particular since the presentation at the 1980 London Conference of WEF. The White Paper on Education in Japan which has been recently published gives new emphasis in the lifelong integrated education policies and procedures. "*Beyond the Barricades, is there a world you would like to see?*" was the topical backdrop for the next segment concerned with the need for organisational and curriculum changes within so many schools, particularly details of the Australian International School, Sydney, and the need for global education to be part of the curriculum in primary and junior high schools. The new Director-General of Education in South Australia, Dr Ken Boston, then most succinctly described how his state was shaping its bureaucracy to be capable of responding to changes/needs. This involves a clear vision of what his department exists to do and what its objectives are, a much stronger capacity to make and develop policies within the department, linking it more closely with its clientele through the establishment of primary and secondary education boards which would each be a participative forum including parents and community members and finally a single coordinating system capable of meeting system wide needs and the needs of school communities articulated through the local school council. The final segment took us to New Zealand, the problem of biculturalism and bilingualism and the priority of how to give the Maori people their language and culture the relevant place in their own land. The final section dealt with the need for appropriate procedures that enhance cooperation, dialogue and means to resolve conflict positively and creatively.



## Public Meeting

Thursday afternoon's programme concluded with two short meetings in the Flentje Theatre. First, Dr Ray King, on behalf of Prof. Malcolm Skilbeck chaired a short meeting at which four awards were presented by the Australian Council of WEF for meritorious services to WEF.

**Clarice McNamara Awards:** Mr Arthur Sandell, Dr Ruth Rogers

**Australian Council International Awards:** Dr Madhuri Shah, Dr James Hemming

In Dr Shah's unavoidable absence, the leader of the Indian delegation, Dr Urmi Sampat, received her award on her behalf.

At 8.00 pm those at the public meeting heard stimulating addresses from James Hemming and Philip Gammage. James' thesis concerned global issues, the need for caring for our planet in terms of global survival. He was critical of the curriculum of so many schools which lacked interest, vitality and relevance. Philip also picked up issues relating to his disquiet over current curriculum trends, the over-emphasis on content and the concerns of parents. Professor Ian Cox (SAIT) developed the question of compassion and led discussion on group responses.

Copies of his address and a synopsis of discussion points will be available separately.

## Day 5

**Putting Caring into Practice: A Hypothetical Situation Simulation** was a lively and entertaining way for us to raise issues and discuss situations in relation to our theme. Thank you Hedley Beare and your participants for such a stimulating session leading us back to the keynote address and many of the threads of our major presentation.

## CARING IN ACTION

In the four sessions devoted to studying the examples of caring we were presented, we have enjoyed such a rich diversity of experience and caring. These sessions did achieve what Malcolm Skilbeck hoped for, as set out in his foreword to the "yellow book"! The quality of caring certainly was examined and thought about in so many concrete situations involving students, teachers, parents and communities. The sessions also enabled the participants to bring the theme to their own personal reference points. The thanks of the conference members are due to all who shared and participated in the process of trying to identify common principles and conditions which will guide future policy making and acting in educating for a caring community.

## Conclusion: Where to from here?

The implementations and ways forward discussed in the final sessions of the conference will be reported in one or other of the journals in due course. While some of these ways forward will be common to all of us, individual and specific approaches will be called for in different national situations.

However, an optimism and determination to activate and put into practice what we have discussed this week seemed to pervade the final discussions of the conference. Mrs Nergish Daruwala of the Indian delegation showed us the way in her exhortation for each of us to influence 1000 students, teachers, parents, community members, bureaucrats and politicians, and for each of these 1000 people in turn to influence another 1000 people, and so on. From these small beginnings, we can effect change, we can make the difference! It behoves us all then to seize every opportunity to move forward the fundamental thrusts of caring that we have all felt and agreed with this week. As Philip Gammage's Latin master could have quoted from Virgil:

*"Hic labor, hic opus est"*  
Here is our task, here our toil.

## References

Readers are referred to the previous issue of this journal for the keynote conference speeches mentioned here.

Dr Geoffrey Haward is Chairman of WEF (Tasmania) and a former Dean of Education in Launceston, Tasmania



**Dr James Hemming receives the Australian National Council's International award from Dr Ray King**



## ROUND THE WORLD: WEF SECTION NEWS

Rosemary Crommelin

### THE 34th WEF INTERNATIONAL CONFERENCE

The Editor's suggestion that the theme for these pages should be "*a personal appreciation of the Adelaide Conference and its success in turning our minds to the future*", links two of the qualities which have been the strength of the Fellowship during its nearly seventy year history. Biennial conferences demonstrate that WEF is foremost an organisation of people, each striving for improvement in his or her own educational environment, but with the knowledge that others throughout the world in different countries and different circumstances share the same goals and, though the problems are diverse, welcome the opportunity to come together as friends to discuss, to learn from each other, and to plan for the future.

The international aspect of the Fellowship was evident from the wide representation which met in Adelaide. From **Japan** a large delegation was led by Professor Sumeragi and Professor Iwata, both long-time office holders in the Japanese Section and familiar figures at many past conferences. Dr Nishimura organised the exhibition of Japanese calligraphy and demonstrated that elegant art with much sought-after examples of his work. Dr Ejima, Professor Kaneko and Mr Kobayashi represented the Japanese Section on the panel presentation of *Distinctive Cultural Perspectives on Educating for a Caring Community*; and Dr Yoshiko Nomura brought a group from the Nomura Centre for Lifelong Integrated Education and spoke of her work during the *Caring in Action* seminars and in the programme on *Challenges for Policy Priorities in the Caring Professions*.

Our President, Dr Madhuri Shah, was greatly missed; ill health kept her away, but in a recent letter she expressed her hope of attending the next Conference, which will be held in London. Dr Urmi Sampat brought greetings from Dr Shah, and headed a strong delegation from **India**. We were delighted to see so many of our Indian friends—ever distinctive in their beautiful saris—and all noted for their active participation in the daily debates and discussions; particularly appreciated by delegates was the morning programme on *Human Dilemmas and Caring: Analysis of Indian Examples*, where Dr Sampat coordinated a panel which included Mrs Nergish Daruwala, Dr Celine O'Lima, Mrs Shakuntala Kilpady, Professor BP Lulla and Dr Priti Sachdev.

Sr Mildred Hapt, Vice President of the US WEF

Section, and Glencena May, represented the **USA**; Sr Hapt reported on the School Community Service Council in Westchester County, which serves as a clearing house for teachers in charge of school based programmes to help the elderly, disabled and disadvantaged children, and with environmental matters. Marion and John Brown were unable to attend, owing to Marion's recent illness; we missed them very much.

Jim Collinge discussed a peace education programme at the Victoria University of Wellington, **New Zealand**; Dr Marco Cecere, Secretary of the **Italian** Section of WEF, told of both voluntary and government initiatives to help the disadvantaged—the fringe communities—to rebuild their lives; and Jagadish Mathema from **Nepal** described a village adult education project at Taudol, near Kathmandu, where practical farming subjects as well as literacy are taught. From **The Netherlands** Peter van Stapele and Johannes Odé organised a drama workshop on the Saturday prior to the Conference, and Peter took part in several discussion meetings and platform panels. The Chairman of the Guiding Committee, Professor Norman Graves, headed the contingent from **WEF GB**. He chaired the official opening of the Conference, gave the important address on *Teaching Caring Values: Problems and Opportunities*, and introduced or chaired other sessions; Dr Hemming, Betty Adams, Michael Wright and Professor Stephenson all took an active part in the programme.

**Australia**, the host country, and particularly South Australia, the host Section, provided the warmest of welcomes to us all, and a conference programme of great interest and relevance. Professor Malcolm Skilbeck, as Chairman of the Australian Council, introduced the keynote speaker and chaired other sessions. Our special thanks to Ruth Rogers, the Conference Convenor, and to her committee—Ken Gutte, Wendy Ashenden, Celestine Growden, Pat Cosh and Pat Armour—as well as to the many helpers who contributed to the success of the conference and the wellbeing of delegates.

Much thought had gone into the overall conference planning, from the initial keynote address by Professor Philip Gammage, through the lectures and discussions tracing the conference theme of *Educating for a Caring Community* across the various aspects of caring—including a panel presentation by members of the Aboriginal community—to the afternoon seminars where examples of *Caring in Action* were described and discussed.

We visited a choice of twelve schools and colleges in and around Adelaide which had been featured in the *Caring in Action* seminars, including primary schools, a



community school, high schools, the SA College of Advanced Education, nurses' training, and schools with special provision for handicapped children. In all, we were made welcome and had the opportunity of seeing something of the everyday life of an institution where caring is put into practice.

Representatives of the conference were welcomed by Adelaide's Lord Mayor at a reception in the Town Hall, and later that evening in a programme entitled *Multicultural Australia* we enjoyed music, song and dance from Austria, Cambodia, Poland, China, Chile, Latin America, Zimbabwe, Sudan and Uganda—all given by performers now resident in South Australia.

The conference was also a time for recognition of service to the Fellowship, and the Clarice McNamara awards for international leadership were made to Dr Madhuri Shah, the President of WEF (accepted on her behalf by Dr Urmi Sampat), Dr James Hemming (WEF GB, Honorary Adviser to WEF), Ruth Rogers (South Australia) and Arthur Sandell (Victoria). James Hemming, it was recalled, had toured Australia in 1949 as a member of a small team of three educationists, and Clarice McNamara recorded at the time: "It was the young James Hemming who was the sparkling success of the team. His enthusiasm and fresh approach to educational psychology and to life in general, his clear pleasant voice and his way of communicating as if personally with huge massed audiences, made a very deep impression on us all, and we saw that here was a fine internationally minded compassionate person as well as a first class educationist". The Fellowship has indeed been fortunate in having the support of these four outstanding personalities.

It is appropriate to mention another award: Dr Geoffrey Haward, a past Chairman of the Australian Council and office holder in the Tasmanian Section, was made a Member of the Order Australia in the recent Honours List for "services to education, particularly teacher education". He received the award from HM The Queen during her visit to Australia last May.

On the final afternoon the Guiding Committee and National Sections met separately so that delegates could discuss *Policy and Action for Educating for a Caring Community* in the light of what they had learned from the Conference, then came together to announce their plans for the future.

The Guiding Committee representatives referred to the proposals for the **1990 Conference in London**, which had been accepted at the meeting of the General Assembly the previous day. Professor Stephenson had outlined the plan for a conference to be held jointly by WEF and groups from the NE London Polytechnic School for Independent Study and the RSA, with the provisional title *Student Controlled Learning*. The Committee would start immediately upon their return to London with conference planning; it would also give thought to the 1992 Conference, trying first to resurrect the plan for Costa Rica, but if unsuccessful, then to

consider another venue. The Editor spoke of his plans for *New Era in Education*: to raise the image of WEF in the world through the journal, and to increase the number of subscribers by a marketing effort, targeting likely members. He looked forward to cooperation with the editor of *New Horizons* and with other overseas editors.

The Australian Sections, a large group with many perspectives, hoped to be able to ensure that WEF influences are felt in the curriculum; to maintain influence through publications, to increase the membership, to secure financial support to fund a WEF foundation, to have an annual theme to attract sponsors and supporters, and to achieve worldwide involvement through personal WEF contacts.

Professor Iwata considered one of the greatest educational problems in Japan is competition and rivalry between schoolfellows, rather than friendship. At the conference there had been a spirit of harmonious cooperation which it would be difficult to bring into the present climate of opinion at home.

Professor Lulla reported the Indian Section's plans were in line with those adopted by the Indian Parliament: equality of education for all; and because of the importance of teacher training, he hoped student teachers would be shown the worst of social conditions during their training, to encourage their readiness to help.

Mr van Stapele of the Netherlands hoped for greater integration of subjects nationwide; with the arts central to education; also to increase the international composition of WEF, and to network parents and educators both nationally and internationally.

Dr Klaus Neuberg spoke on behalf of the individual representatives of five countries who, while generally satisfied with the overall state of the Fellowship, hoped it would not be long before there were active Sections in Africa and South America. They hoped the London Conference would result in WEF becoming more representative of industry, with more funds and more members; and that the impact of 20 years ago might be recaptured.

Professor Skilbeck summed up, noting the healthy spirit of self-criticism, and saying that important changes are taking place in all our countries and we must all take a lead in priorities for educational development and in responding to community needs. We must work to protect progressive educational values: Janus-like in home and school, yet always looking forward.

#### WEF (INTERNATIONAL)

At a meeting since the Australian Conference the Guiding Committee considered further amendments to the Constitution approved by the General Assembly in Adelaide. Copies of the revised constitution will be forwarded to Section Secretaries and Representatives for comment and will be implemented on 1 January 1989.

**Rosemary Crommelin**  
is General Secretary of WEF International



## Let's Cooperate

by Mildred Masheder

Peace Education Project, 1986. £3.95

In these storm-torn educational times, one great question stands out above all others: Is education about doing things *to* the young or doing things *with* the young? This division runs through society. Should a nation be concerned with establishing a hierarchy of power and command, or with building patterns of collaboration in the attainment of common purposes? The first social theorem believes in the relationship of 'power over'; the second in the relationship of 'power with'. The first theorem is characteristic of the past, with its macho status-seeking and violent confrontations; the second is the hope for the future.

Hence the great value of Mildred Masheder's *Let's Cooperate*. A capacity for cooperation depends on three central personal abilities: a well set up self-confidence, an easy sympathy with others, and the experience of cooperation in sharing activities that are both challenging and rewarding. For these essential capacities to be present in the adult personality they must be encouraged from the start of life and constantly reinforced by appropriate experience.

All good teachers recognise this, but how to make it all happen? This is where *Let's Cooperate* comes in. It is full of ideas for getting children to engage themselves and one another in a whole range of situations and activities that require cooperation as a natural and necessary ingredient. Each teacher—or parent—can select what he, or she, takes a fancy to from the wealth of suggestions on offer.

Nor can we any longer regard such education in cooperation as an expendable addition to the acquisition of 'basic skills'. We now know that the ability to cooperate has today to be considered as itself a basic skill. It is not only the key to happy personal relationships; it is now recognised as the *sine qua non* of success at work.

Every teacher then must ask—and from the youngest ages—how can I teach the children in my charge to acquire this basic human attainment? Most teachers have the will for the task, but many lack confidence to set about it because their own training has been academic rather than active.

For such people, Mildred Masheder's book can be especially useful. Its suggestions guide teachers into ways of opening up the learning process so as to incorporate action, feeling, empathy and togetherness. Once a teacher has experienced the excitement, fun, and *concentration* generated by situations which really involve the children, she/he will never return for long to the old static and stodgy ways. We all know that boredom deadens the mind and blunts the power of concentration. Meaningful cooperation is the antidote to all that.

**James Hemming** is Associate Editor of *New Era in Education*.

*Frensham Heights, 1925-49: A Study in Progressive Education*.

by Peter Daniel

This is a book well worth reading. It is all the more interesting to read about the history and development of progressive education at a time when, in the view of many educationalists, the clocks are being turned back.

I found that throughout the book I was constantly being thrown back on first principles and to examining my own theories in the light of experience. For an outsider to the Frensham experience, the first part of the book was hard going, but once the scene was set I became intensely interested in the qualities and personalities of the staff and of the headmaster, Paul Roberts. He was certainly an unusual man, with a warm, loving and understanding nature, but no mere soft sentimentalist. His response to the children who passed through Frensham Heights was rooted in his own reasoned and deeply felt philosophy regarding the nature of children, their growth and their right to happiness.

Anyone who doubts the complexity of education and its capacity to encourage healthy development of the personality, or indeed the reverse, cannot remain unconvinced. Peter Daniel draws from a wealth of experiences, theories and philosophies and weaves them into his book. The process defines the product. Can one system of education answer all needs? The child, his background and support system, the environment, the prevailing ethos of the country, the era, must all be considered in determining how best to educate. Any system becomes obsolete and mechanisms need to be built in for change.

Frensham Heights was part of a reaction against the late 19th century revolution in public schools. "Instead of athleticism and training for imperial leadership it generated a love of the arts and respect for the intellect, with a firm belief in the bonds of humanity transcending differences of class, sex, age, creed and nationality." An educational system which fosters these beliefs is appropriate for this and future eras. Farsighted vision and wisdom are required for something as important as the education of a country's youth.

Peter Daniel divides his book into broad areas. Theory and Practice, Personalities, The Arts and Physical Education are some. It can be read from cover to cover or dipped into. A book in my view to be read and re-read.

**Jean Hobbins** teaches at Wyvil Primary School, London, England



*Human Rights: An activity file*

by Graham Pike and David Selby

London: Mary Glasgow Publications, 1988, ISBN 1 85234 168 8

The cover notes on this activity file point out that the material developed from an education project undertaken by the Centre for Global Education at the University of York. The roots of the publication in a project have ensured that the material presented has been thoroughly tested, and is presented with teachers' comments.

The folder contains a range of resources designed to promote the teaching of human rights in primary and secondary schools. Within the covers of a fairly slim volume one can find verbatim texts of the United Nations' Universal Declaration of Human Rights (along with a "translation" suitable for children of school age), and the United Nations' Declaration of the Rights of the Child, notes, guidance and materials for discussion activities, and suggestions for experiential learning "games", and support material in the form of references for further reading and the names and addresses of organisations concerned with the promotion of human rights. The activity file is well set out, well ordered, and, probably most important, well indexed. The folder includes permission for certain activity pages to be photocopies and used within the school which has purchased the file. In short, nothing has been omitted which could increase the folder's value as an aid to an overworked teacher.

The approach taken to the general question of human rights is not a simplistic one, and the discussion activities aim to promote discussion between the pupils about the relative importance of various rights, the extent to which one person's rights are another person's limitations, and the way in which the possession of rights involves the recognition of certain responsibilities. The way in which these abstract issues are presented in concrete terms means that the authors can justly claim to present material which is suitable for a wide range of ages and understanding. I have not used any of the materials myself, but I have carried the file around with me. The responses and interest which the folder elicited permit me to say that the authors may have been unduly modest in their description of their audience.

I would say that this is a teaching resource from which any teacher might benefit from using in one way or another, and I would not necessarily restrict that recommendation to teachers explicitly involved in moral education, civics or the social sciences. If I have one misgiving, it is that as I read the folder it seemed to me to be likely that some of the experiential learning activities designed to help pupils understand discrimination and oppression could in practice be extremely cruel. It has to be said that, in this case particularly, a good teaching aid is a complement to, and not a substitute for, a good teacher.

On the other hand, it may be true of the exercise of human rights, as it is supposed to be of physical exercise,

that it is only when it really hurts that you know it is doing you good.

**David Turner** is Deputy Editor of this journal

*Making for Peace (Patterns in Education)*

by Anthony Weaver

Brentham Press, 1988

In many ways this is rather an extraordinary book, if only because what makes for its considerable strength also contributes to some shortcomings. The author sets out to accomplish a very ambitious task—to present in a comparatively slim volume of some 40,000 words a veritable kaleidoscope on education for peace. There are philosophical, psychological, political dimensions; there are chapters on ecology and the Green movement, on phenomena of warfare, and there is a particular emphasis on the arts. There are practical examples of methods used with delinquent young people and of creative work in special schools for the maladjusted.

It is not that Anthony Weaver is attempting to include all conceivable perspectives. The wide range of approaches to the theme of education for peace is merely a reflection of the author's own breadth of interests. This ensures that the book presents a many-faceted "Gestalt" rather than a jumble. What also makes for greater cohesion is that certain key ideas of a few seminal thinkers, in particular of Herbert Read, constitute a kind of *leitmotif* running through the book. Thus the arts are accorded a very prominent place, their importance pervading much of what is said, and lending the book its particular character. If, say, Martin Buber had had the influence on the author that Herbert Read had, the shape of the book would have been very different and the arguments would have had more of an existentialist flavour.

Of necessity, though, the enormous task that the author sets himself makes a comparatively short book somewhat sketchy; some parts hang together rather better than others, and one cannot help feeling at times that really too much is being encapsulated in a limited space. Even so, the virtues of Anthony Weaver's diversity of approaches outweigh the defects. While the author modestly makes no claim to originality, the juxtaposing and interweaving of a variety of perspectives, often informing and enlivening one another, is indeed original.

The book is refreshingly free of jargon, and conciseness does not impair lucidity. Peace studies and education for peace, though related, are clearly distinguished. There is a wealth of references in the text, a very full bibliography, and an excellent review by James Collinge of some recent writings. The book helps to dispose of some of the unreasonable charges that have been levelled at peace education as part of the school curriculum; and nobody having read the book could possibly conclude that education for peace is a "mushy" area of discourse.

**Klaus Neuberger** is treasurer of WEF (GB)



## THE WEF/EDUCATION SERVICES AWARD 1987

Norman Graves

Two books were chosen for adjudication for the 1987 award:

Lydia AN SMITH's

**To Understand and to Help: The Life and Works of Susan Isaacs (1885 to 1948)**

351 pages, Associated University Press  
and

Helen SIMONS'

**Getting to Know Schools in a Democracy: The Politics and Process of Evaluation**

296 pages, The Falconer Press.

These two books are very different in character, style and purpose. Lydia Smith's, published in the USA, is the slightly longer of the two, though the second part consists mainly of selected documents which exemplify Susan Isaacs' writing. This book is essentially a biography of Susan Isaacs followed by a history of her ideas and her work, as well as an analysis of how far she interacted with the ideas of others such as John Dewey, Nathan Isaacs, Melanie Klein and Anna Freud, Cyril Burt and Maria Montessori. To some extent the work is nostalgic, seeming to indicate that the Susan Isaacs years were golden years in the annals of the study of child development. They are years which correspond to the formative years of the Institute of Education as a university pedagogical institution. They are the years when the academic study of education and of educational psychology really got under way.

Helen Simons' clearly written book is essentially

concerned with the problem of educational evaluation in a broad sense, but more specifically with advocating what has come to be known as "illuminative evaluation" or "naturalistic evaluation". It is a very detailed book in the sense that it tends to review not only theories about evaluation but also gives case studies of evaluations in which the author was intimately associated. The essence of her message is that there can be no valid evaluation which is not dependent on having the trust of those who work in schools and that it has to be an open and democratic process. Ultimately the aim is not just the evaluation of a curriculum but of the whole school with a view to its development.

### Conclusion

Since one of the criteria for the book award is a book's contribution to social education, it is relatively easy to come to the conclusion that Lydia Smith's book only does this very indirectly and marginally. One could argue that its retrospective examination of Susan Isaacs and her works may yield lessons about the social education of young children. On the other hand, it could be argued much more plausibly that Helen Simons' book, which is about social relations in schools and between evaluators and those in power over the education system, could do much for the professional social education of teachers. It is set very much in the current social and political context of education and addresses recurrent problems in education.

Given this analysis, my view is the award should go to Helen Simons.





## ADVANCE NOTICE

### **WORLD EDUCATION FELLOWSHIP'S 35TH INTERNATIONAL CONFERENCE**

### **EDUCATION FOR CAPABILITY COMMITTEE OF THE RSA\***

and

### **THE SCHOOL FOR INDEPENDENT STUDY AT NORTH EAST LONDON POLYTECHNIC**

jointly invite participation in

### **THE FIRST INTERNATIONAL CONFERENCE ON LEARNER MANAGED LEARNING**

**LONDON, ENGLAND. 2 to 6 APRIL 1990**

\* The Royal Society for the Encouragement of Arts,  
Manufactures and Commerce

#### **Learner managed learning**

Throughout the world, more learners of all age groups are being actively responsible for managing their own learning.

There are many variations, including **Supported Self-Study; Independent Study; Open Learning; Autonomous Learning; Negotiated Learning; Experiential Learning; Contract Learning; Learner Designed Projects; Action Learning.** In each, learners are centrally involved in decisions about the content, purpose, method and outcome of their learning.

Learner managed learning is found in schools for the very young, schools for older pupils, colleges, universities, and in adult continuing and lifelong learning organisations. Businesses and public services use it in their in-house staff development programmes. Much takes place outside formal institutions.

Interest in learner managed learning is increasing because of the need to help learners develop as capable and responsible people in a world where skills, knowledge and circumstances are changing rapidly. It focuses on learning how to learn, and to continue to learn.

#### **The aims of the Conference**

The aims of the Conference are:

- to bring together those with relevant experience to share
- to help those wishing to learn more about Learner Managed Learning
- to explore common problems and issues
- to establish links between practitioners within and across the different sectors of education
- to establish priorities for educational policy in the context of Learner Managed Learning
- to identify areas of further research and development.

The outcomes of the Conference will be published.

#### **Format of the Conference**

The Conference will be a working conference, with keynote sessions, contributions from participants, examples of good practice, exhibitions by resource providers, and visits to local institutions. Participants will have the opportunity to manage part or all of their learning within the structure of the conference itself.

It will provide a unique opportunity for education to explore matters of mutual interest with the world of business and public services.

#### **Conference venue**

The Conference will be held at Thames Polytechnic's Avery Hill campus in the south east of London, where accommodation in student halls of residence will be available.

**Details can be obtained from:**

Joan Tremble  
NELPCO (Conferences) Ltd  
Livingston House  
Livingston Road  
Stratford  
London E15 2LL  
England

Telephone 01-519 7354  
Facsimile 01-555 2094



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Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biannually in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

### **PRINCIPLES OF THE WEF**

- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

### **ACTIVITIES OF THE WEF**

In order that these principles become a reality, WEF endeavours to:

- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
- (e) promote education as a lifelong process for all people, regardless of sex, race, beliefs, economic status or abilities.
- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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